

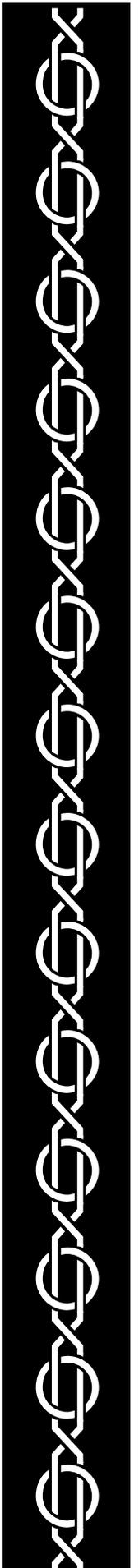
PART THREE

LITURGY OF THE DRUIDS

Introduction

When I began to put together this collection of old liturgies, designed by various Reformed Druids at Carleton, I had many misgivings about publishing them. I was not disturbed because they are secret or anything like that, since there are very few secrets (if any) in Reformed Druidism, but because they can be so easily misunderstood by someone not familiar with Reformed Druidism at Carleton College. If any terms confuse you, refer to Part Four of ARDA where I'm sure many of your questions will be answered. If there is any one section of the Anthology that I was considering dropping, it was this section, but that's just my personal tendency to downplay ritual.

The Liturgy has an unusual place and role in Reformed Druidism, unlike that found in most other religions. Reformed Druidism began as a protest against enforced attendance and fixed liturgies as had been the case at the mandatory Carleton College Chapel service of the early 60s. It would be a very sad day when a fixed or forced liturgy were to become established in Reformed Druidism itself! There are several points about Reformed Druid liturgy that should be remembered: irregular attendance is acceptable (perhaps even desirable), it isn't fixed in its final form and the existence of liturgy may even be antithetical to Reformed Druidism itself.



Irregular Attendance:

While many earlier members may have enjoyed going to every Saturday services (now extinct) and to every one of the eight great festivals; this was not the case with everyone. For many, the need to gather in a group for “formal” worship is an urge that only comes once in long time. One can have a great many religious moments outside of a group, perhaps even purer moments. Many a person would come to a Druid ritual and just sun-tan, ignoring the ritual in effect, being there just to be with the people. Attendance has no reflection on how “Druidic” you are.

Nor is liturgical attendance the only way to be with other Druids. Over the years, both at Carleton and abroad at our missionary groves, there have been many other group activities that have developed that don't use a standard liturgy (or even need a liturgy). Such activities include: sweatlodges, candle-making parties, bardic sing-a-longs, group-feasts, nature-walks, group meditation sessions, pseudo-theological debates, magic-working groups, book reading clubs, herbology and many other activities (depending on local talents that exist within the group). However, some groups just did the services 4 times a year and nothing else.

The Liturgy isn't fixed in its final form

Even from the beginning, the liturgies have been constantly changing. Although the Council of Dalon Ap Landu had voted that they: “adopt the Order of Worship of the Carleton Grove (as formulated by David H. Fisher) as the basic order of worship of the Reformed Druids of West America.”

this restriction has been stretched or ignored. Every priest is expected to change, adopt and mutate the liturgy to fit the existing mood, their religious sensibilities, and the specific purposes of the moment. Ad libbing and spontaneity, within reasonable bounds, is encouraged. As a result there are dozens and dozens of alternatives to every single ritual example that will be presented to you in this book.

Many a person has added Wiccan elements or Cabalistic elements or Judeo-Christian elements, etc. The purpose of the liturgy is to bring people together, and if the majority of the people in the grove belong to one particular tradition you can add elements from that tradition (if you want to). However, the original version has been judged over the years to be relatively ecumenical enough and dogma-free to be acceptable to most people, so we recommend it when dealing with a “mixed” crowd.

The Liturgy isn't Sacrosanct

There is no claim of divine origin for these liturgies, although a few writers may have felt a bit inspired when they wrote them. Sanctity is in the eye of the beholder, isn't it? For many, the liturgy is merely a philosophical exposition by the Priest who is using deities in the Jungian sense of the archetype. For others, the liturgy is the direct invocation and worship of whatever deities are being invoked. For some it is merely being quiet together at someplace while someone reads something outloud. For some, powerful magickal energies are conjured forth by the magickal words and the power is delegated to various tasks. For others, it's a quaint little service that's fun to attend. Let us respect the right of the beholder and individual congregant to have their own interpretation of the liturgy.

The existence of the liturgy may even be antithetical

Perhaps it was the Protestant streak in the early founders which made Reformed Druidism into the religion of the individual. The goal of Reformed Druidism, for many, is the never-ending search for religious truth; a truth which can be meaningful only to the particular individual who grasps it. Words and gestures cannot communicate the subtleties that define our thoughts (little can, unless you have telepathy). Let us beware from ever taking the liturgy as the

most effective way of expressing our religious thoughts!

Who can say whether the individual with the title “Priest” has any better understanding of her/his religion than the young first-order Druid sitting near them? For all we know, the role/title of “Priest” within Reformed Druidism may be merely an “ego-stroke” of comfort for those who feel the need to make sure that someone in the group holds a service every now and then. Although I have been a priest, for three years as of writing this, I don't feel any more divine than the next guy.

Organization of the this Book

I have, appropriately, separated this collection into three categories:

1. Reasonably generic rituals, which Isaac originally published in DC(E).
2. Interesting variants of the various seasonal rituals.
3. Rituals of infrequent usage, ordination and suggestions.

I hope that you enjoy them.

—Michael Scharding

Day 31 of Geimredh, Year XXXIII of the Reform
December 1st, 1995 c.e.

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Order of Common Worship

New Reformed Druids of North America

Summer Version

For use from on May 1st up to, but not including November 1st

Preparatory Details

This is the basic Order of Common Worship from which all the others are adapted, and is to be used during the Summer Half of the year (i.e., from Beltane to Samhain). The chalice is to be 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 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 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 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 from Customs 2:1-3. 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 tow staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

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, the members may turn to face that direction.)

Pr: 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...and of the West.

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.

Pr: From Whence do these waters flow?

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

Pr: And how do we honor this gift that cause life in us?

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

Pr: Has the earth-mother given forth of her bounty?

PREC: SHE 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. The Priest/ess 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!

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.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private meditation (usually 2 or 3 minutes in length—though longer with some Groves) by all. Eventually, the Priest/ess 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 Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

Order of Common Worship

New Reformed Druids of North America

Winter

For use from on November 1st up to, but not including May 1st

Preparatory Details

This is the basic Order of Common Worship from which all the others are adapted, and is to be used during the Summer Half of the year (i.e., from Beltane to Samhain). The chalice is to be filled with plain water.

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 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 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 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 from Customs 2:1-3. 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 tow staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

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, the members may turn to face that direction.)

Pr: 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....and of the West.

The Reply

(The sacrifice is not accepted, except in emergency situations.)

PR: The four winds are silent; the Earth-Mother sleeps.

The Catechism of The Waters-of-Sleep

(The preceptor holds the Waters-of-Sleep while the priest ask the Catechism of the Waters-of-Sleep. 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.

PR: From Whence do these waters flow?

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

PR: And how do we honor this gift that cause life in us?

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

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

PR: Of what, then, do we partake?

PREC: THE WATERS-OF-SLEEP.

PR: Then give me the Waters-of-Sleep.

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:)

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.

Ordinations

No ordinations are normally done in the Winter Half of the Year.

The Communion

The Priest/ess drink 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 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 ex-*

change 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.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length—though longer with some Groves) by all. Eventually, the Priest/ess signals the end of the Service with:

The Benediction

PR: 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:.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

**** (THE END) ****

Ordination of Second Order Druids

To be inserted after the **consecration** and before the **meditation** in the Order or Worship. It can of course be the sole purpose of the Order of Worship, or an incidental part. It is generally only done in the Summer Half of the Year as it requires Alcohol or Potent-Sugar water. Usually the **PRIEST** of the service asks if anyone wishes to enter the Second Order after having consecrated the Waters..

Another alternative is to bring the aspirant forward during the Order of Worship's **invocation** and after asking the **Questions, shown below**, have the aspirant respond to the normal **Catechism of the Waters**. After the **Consecration of the Waters**, proceed to the **Sealing to the Second Order**.

(**NOTE** Have everybody sip the Waters before the initiate, but leave plenty for her/him to drink. It is often a good idea to consecrate a second chalice to ensure that enough Waters will be ready for the Aspirant's ordeal.)

Invocation

O Earth-Mother, bountiful and ever flowing forth, we Thy children, invoke Thy blessing upon this aspirant to serve thee.

Questions

PR: Do you, in full consciousness, promise to serve faithfully the Earth-Mother, ministering to Her followers, and following you duties as a Druid of the Second Order to the best of your ability? Do you?

Aspirant: I do. (or close enough)

PR: Do you understand from whence comes the source of all life, and the nature of the source of all life? Do you?

Aspirant: I do.

PR: Do you understand the partaking of the waters-of-life, and the sacrifice of life that we offer-up to our Mother? Do you?

Aspirant: I do.

PR: Are you ready, then, to be sealed up to the service of the Earth-Mother? Are you?

Aspirant: I am.

Sealing to the Second Order

(**PRIEST** dips fingers in consecrated waters and makes a Sigil on forehead of the candidate every time the word "seal" is spoken in the following:)

In the name of the Earth-Mother;

I **seal** you to Her service in the house of the spirit of the South.

I **seal** you to Her service in the house of the Spirit of the North.

I **seal** you to Her service in the house of the Spirit of the West.

I **seal** you to Her service in the house of the Spirit of the East.

Finally, I **seal** you to the service of the mighty, the blessed, all powerful and fertile All-Mother Earth, thus consecrating your life to Her cause.

The Ordeal

(Hand the candidate all the remaining waters-of-life)

PR: Take and drink—all of it!

(Return to the Order of Worship, usually at the Meditation, which may be just watching the staggering initiate!)

Ordination of First Order Druids

Unlike the other Orders of Reformed Druidism, there is not fixed liturgy of ordination. There is a general custom which can be elaborated upon as the Priest sees fit.

Usually the Priest will ask for aspirants to the First Order as the waters are about to be passed around. The Priest will go to the aspirant and ask if the aspirant believes in the two Basic Tenets of Reformed Druidism:

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

If the aspirant replies affirmatively, the Priest takes the chalice and dips their fingers in the Waters and draws the Druid Sigil on the forehead of the aspirant. Then the aspirant drinks some of the Waters. The Priest then declares them to be a First Order Druid.

If there are several aspirants, say a dozen, instead of going through each separately, they may be ordained as a group with separate head-annointings.

Another custom has developed at Carleton of anyone of the first or second orders being able to ordain another person into their own orders, in the absence of an existing Priest.

The 13-Fold Mystery

I am the wind which breathes upon the sea,
I am the wave of the ocean,
I am the murmur of the willows,
I am the ox of the seven combats,
I am the vulture upon the rocks,
I am a beam of the sun,
I am the fairest of plants,
I am a wild boar in valor,
I am a salmon in the water,
I am a lake in the plain,
I am a word of knowledge,
I am the point of the lance of battle,
I am the God who created in my head the fire,

Who is it who throws light into the meeting on the mountain?
Who announces the ages of the moon?
Who teaches the place where couches the sun?

If not I—

Invocation

I invoke the land of Erinn,
Much-coursed be the fertile sea,
Fertile be the fruit-strewn mountain,
Fruit-strewn be the showery wood,
Showery be the river of waterfalls,
Of waterfalls be the lake of deep pools,

Deep-pooled be the hill-top well,
A well of tribes be the assembly,
An assembly of rulers be Temair,
Temair be a hill of tribes,
The tribes of the sons of Mil,
Of Mil of the ships, the barks,
Let the lofty bark be Erinn,
Lofty Erinn, darkly sung,
An incantation of great cunning,
The great cunning of the wives of Bres,
The wives of Bres, of Buaigne,
The great lady of Erinn,
Eremon hath conquered her,
Ir, Eber have conquered for her,
I invoke the land of Erinn.

Incantation #3

Fain we ask Erin, Faring o'er oceans',
Motions to Mountains, Fountains and bowers,
Showers, rills rushing, Gushing waves welling,
Swelling streams calling, Falling foam-thunder,
Under lakes filling, Willing—Abiding,
Riding rounds, holding, Olden fairs meetly—
Fleet to lift loyal, Royal king's towers,
Bowers for crowning, Frowning foes over—
Rover Mil's warlike, Starlike sons therein,
Erin shall longer, Stronger, show honour,
On our Milesians—Wishing, in trouble,
Noble isle's wooing, Suing, we stay here—
Pray here to sail in, Wailing maids royal,
Loyal chief-priests, Priests, blend pray'r in
So we seek Erinn—

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.

Order of Common Worship

Simple Summer Version

from May 1st up to, but on Nov. 1st

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.

Optional Procession & Drawing the Sigil & The Incantation

The Sacrifice

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. *Place sacrifice on Altar*

Priest: 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....and of the West.

The Reply

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 Catechism of 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 cause life in us?

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

PRIEST: Has the earth-mother given forth of her bounty?

PRECEPTOR: SHE HAS!

PRIEST: Then give me the Waters!

The Consecration

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 Communion & Optional Ordinations & Libation

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation followed by 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.

Peace! Peace! Peace!



Frangquist ordaining Schmidt to Fifth Order, Samhain 1993

Order of Common Worship

Simple Winter Version

from on November 1st to, but not on May 1st.

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.

Optional Procession & Drawing the Sigil & The Incantation

The Sacrifice

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. *Put Sacrifice on Altar*

Priest: 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...and of the West.

The Reply

Priest: The four winds are silent; the Earth-Mother sleeps.

The Catechism of The Waters-of-Sleep

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 cause life in us?

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

PRIEST: Has the earth-mother given forth of her bounty?

PRECEPTOR: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

PRIEST: Of what, then, do we partake?

PRECEPTOR: THE WATERS-OF-SLEEP.

PRIEST: Then give me the Waters-of-Sleep.

The Consecration

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.

The Communion & The Libation

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation followed by The Benediction

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.

Peace! Peace! Peace!



Samhain

New Reformed Druids of North America

For use from on/near Nov. 1st.

Preparatory Details

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 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 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 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 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 you 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 from Customs 2:1-3. 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.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

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, the members may turn to face that direction.)

PR: 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....and of the West.

The Reply

(The sacrifice is not accepted.)

PR: The four winds are silent; the Earth-Mother sleeps.

The Chant

PR: 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.

Chorus: Go thou not from us.

PR: Dalon Ap Landu, Lord of this and all Groves, mover by night and by day, descend not beneath the earth, turn not Thy pleasing face from us.

Chorus: Go thou not from us.

PR: The leaves wither, the trees and fields are barren, on what can we depend? Where is Thy order, where Thy strength?

Chorus: Depart not from our midst, sleep not, O most high.

PR: 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.

Chorus: Return to us his warmth.

The Second Sacrifice

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. All will turn to face the directions that are called.)

PR: 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....and of the West.

The Second Reply

(The sacrifice is not accepted.)

PR: The four winds are silent; the Earth-Mother sleeps.

(The priests now remove their red ribbons and replace them with their white ribbons. The following is the Mourning and Declaration of Faith)

The Declaration

PR: Lo, we are as wraith, our fire is turned to ashes and darkness walks the land.

Chorus: Preserve us, o spirit of Day. Keep us in thy mind, O spirit of Power.

PR: 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.

Chorus: So let it be, O our Mother, for we are faithful, and would keep thy ways.

The Catechism

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 NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

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

PR: Has the earth-mother given

PREC: SHE HAS NOT! THE WATERS ARE HERE BUT THE SPIRIT HAS GONE OUT OF THEM!

PR: 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?

PREC: THE WATERS-OF-SLEEP.

PR: Then give me the waters-of-sleep!

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:)

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!

Ordinations

No ordinations are normally done in the Winter Half of the Year.

The Communion

The Priest/ess drink 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 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.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private meditation (usually two or three minutes in length - though longer with some Groves) by all. Eventually, the Priest/ess signals the end of the Service.

The Benediction

PR: 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:.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

**** (THE END) ****

NOTES:

Winter Solstice

New Reformed Druids of North America

Preparatory Details

The following is a Special Order of Worship for the Winter Solstice. The chalice will be filled with the waters-of-sleep. The sacrifice should be of evergreen boughs and mistletoe.

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 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 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 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 from Customs 2:1-3. Upon arrival near the altar, the Preceptor & Server or any two others 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 steps into this Sigil, which is closed by two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

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, the members may turn.)

PR: 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....and of the West.

The Reply

(The sacrifice is not accepted, except in emergency situations.)

PR: The four winds are silent; the Earth-Mother sleeps.

The Chant

PR: Belenos halts his outward flight,

Chorus: And turns to us today.

PR: The shortest day, the longest night.

Chorus: He turns to us today.

PR: So let us rejoice in his sight,

Chorus: O Belenos, to Thee we pray,

PR: Smile on us today.

Chorus: O look on us who keep Thy ways.

PR: Smile with us today!

PR: O Belenos, Who givest light,

O Belenos, Who givest life,

We rejoice at Thy turning,

A sign of life to us returning,

To Thee all praise, O Lord of Light

Thou Who takest away the night,

Thou Who givest life to land,

And warmth and joy unto Man.

Chorus: O Belenos, we praise Thee!

The Catechism of Waters-of-Sleep

(The preceptor holds the Waters-of-Sleep while the priest ask the Catechism of the Waters-of-Sleep. The local custom may 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.

PR: From Whence do these waters flow?

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

PR: And how do we honor this gift that cause life in us?

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

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

PR: Of what, then, do we partake?

PREC: THE WATERS-OF-SLEEP.

PR: Then give me the Waters-of-Sleep.

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:)

O Dalon Ap Landu, descend once again into these waters, and allow them. Give us to know Thy power and the promise of life that is to return.

Ordinations

No ordinations are normally done in the Winter Half of the Year.

The Communion

The Priest/ess drink 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 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.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private meditation (usually two or three minutes in length - though longer with some Groves) by all. Eventually, the Priest/ess signals the end:)

The Benediction

PR: 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:.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

** (THE END) **

Oimelc

New Reformed Druids of North America

For use on/near Feb. 1st.

Preparatory Details

The following is a Special Order of Worship for Oimelc. The chalice will be filled with milk (goat's, sheep's or cow's). The sacrifice should be of evergreen boughs.

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 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 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 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 from Customs 2:1-3. Upon arrival near the altar, the Preceptor and Server or any two chosen 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 steps into this Sigil, which is closed by the two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

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, the members may turn to face that direction.)

PR: 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....and of the West.

The Reply

(The sacrifice is not accepted, except in emergency situations.)

PR: The four winds are silent; the Earth-Mother sleeps.

The Chant

PR: For three months, O our Mother, has Thou been gone from us.

Chorus: Wilt thou not return?

PR: Our hearts are heavy, our days our dark.

Chorus: Wilt thou not return?

PR: All seems dead, hast thou departed?

Chorus: Never to return?

PR: O, our Mother, we ask a sign.

Chorus: A sign of thy return.

PR: A sign of Life in the midst of Death.

Chorus: A sign of thy return.

PR: Sleep in peace, but send a sign!

Chorus: A sign of they return!

PR: A sign of Life!

Chorus: The Life of thy return!

The Catechism of Waters-of-Sleep

(The preceptor holds the Waters-of-Sleep while the priest ask the Catechism of the Waters-of-Sleep. The local custom may 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.

PR: From Whence do these waters flow?

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

PR: And how do we honor this gift that cause life in us?

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

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS NOT! BUT THE EWE GIVE MILK.

PR: Of what, then, do we partake?

PREC: THE MILK OF THE EWE!

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:)

O Mother, we thank thee for this sign of thy continual presence and thy life. O Dalon Ap Landu, descend into this milk and hallow it by thy three ways of day and one of night. Give us to know thy power and the promise of life that is to return.

Ordinations

No ordinations are normally done in the Winter Half of the Year.

The Communion

The Priest/ess drink 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

*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.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length - though longer with some Groves) by all. Eventually, the Priest/ess signals the end:)

The Benediction

PR: 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:

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

**** (THE END) ****

Spring Equinox

New Reformed Druids of North America

Preparatory Details

The following is a Special Order of Worship for the Spring Equinox. The chalice will be filled with the waters-of-sleep. The sacrifice should be of budding branches.

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 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 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 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 from Customs 2:1-3. 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 steps into Sigil, which is closed by two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

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, the members may turn to face that direction.)

PR: 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....and of the West.

The Reply

(The sacrifice is not accepted, except in emergency situations.)

PR: The four winds are silent; the Earth-Mother sleeps.

The Chant

PR: And the God of the Sun did arise from His tomb in the South; and once more did He fare forth to His children in the Northern lands. (Pause) O Belenos, O Thou unchanging God of many names, but one Face, we, Thy children, welcome Thee back to our lands.

Chorus: O Lord of Light, we welcome Thee.

PR: O Belenos, O Lord of Light, long have we awaited Thy return, that the coldness of the Night might be taken from our lands.

Chorus: O God of Sun, We welcome Thee.

PR: The nights were long, the trees had shed,

Chorus: The night had conquered day.

PR: The days were short, and life had fled.

Chorus: The night had conquered day.

PR: The winds were cold, the land seemed dead,

Chorus: The night had conquered day.

PR: But the Sun returns from the Southern lands.

Chorus: Balanced now are we.

PR: Plants spring up on every hand,

Chorus: Balanced now are we.

PR: "Let Life return!" is the Sun's command.

Chorus: Balanced now are we.

PR: The Sun grows stronger every day.

Chorus: The Day will conquer night.

PR: The world grows lush and Life holds sway,

Chorus: The Day will conquer night.

PR: So let us praise Him in all ways.

PR: O Belenos, O Sun, we praise Thee at Thy return to our midst. Welcome art Thou among us.

Chorus: Bless with thy presence, O Lord of Light.

PR: O Belenos, O Lord of Light, bless us with Thy warmth and light, that we may rejoice in Thy sight.

Chorus: Bless us and light our way, O God of the Sun.

The Catechism of Waters-of-Sleep

(The preceptor holds the Waters-of-Sleep while the priest ask the Catechism of the Waters-of-Sleep. The local custom may 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.

PR: From Whence do these waters flow?

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

PR: And how do we honor this gift that cause life in us?

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

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.

PR: Of what, then, does Belenos give that we may rejoice on this day of His return.

PREC: THE WARMTH OF THE SUN AND THE WATERS WHERE he SLEEPS.

PR: OF WHAT, THEN, DO WE PARTAKE?

PREC: The waters of the Sun.

PR: Then give me the Waters of the Sun.

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:)

O Belenos, O Lord of Light, descend into these waters and fill them with Thy presence. Give us to know, O Lord, of Thy promise of Life as we take and drink of Thy warmth and light.

Ordinations

No ordinations are normally done in the Winter Half of the Year.

The Communion

The Priest/ess drink 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 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.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private meditation (usually two or three minutes in length - though longer with some Groves) by all. Eventually, the Priest/ess signals the end:)

The Benediction

PR: 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:.

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

** (THE END) **

Beltane

New Reformed Druids of North America

For use on/near May 1st.

Preparatory Details

The following is a Special Order of Worship for Beltane. The chalice will once again be filled with whiskey and water (the waters-of-life). The sacrifice should be of flowering branches. All Third Order Druids and Druidesses, including the Grove's Arch-Druid/ess, should be wearing their white ribbons-of-office around their necks at the beginning of the service, but carry their red ribbons-of-office in an accessible place.

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 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 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 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 you 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 from Customs 2:1-3. 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 steps into this Sigil, which is closed by two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

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, the members may turn to face that direction.)

PR: 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...and of the West.

The Reply

(The sacrifice is accepted, except in very unusual situations.)

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 Chant

PR: The Mother wakes from her long sleep and smiles on us today!

Chorus: SHE IS AWAKE!

PR: She brings us Life!

Chorus: SHE IS AWAKE!

PR: She brings us Light!

Chorus: SHE IS AWAKE!

PR: The Mother wakes and seeks Be'al.

Chorus: QUICKLY BE'AL RETURNS.

PR: We light our fires to show the way.

(The fires of Be'al, the bonfire, are now lit by the plunging of a torch into the kindling.)

Chorus: QUICKLY BE'AL RETURNS!

PR: To couch with the Mother and bring forth Life.

Chorus: QUICKLY BE'AL RETURNS!

(This next section should be chanted at an accelerating pace.)

PR: O Be'al—

Chorus: WE WELCOME THEE!

PR: O our Mother—

Chorus: WE WELCOME THEE!

PR: O Earth-Mother, O Be'al—

Chorus: WE WELCOME THEE!!

PR: O Be'al, O Mother, parents of all that lives, we welcome Ye back to our midst. Give us of Your Life, O Most High, that we may share Your joy.

Chorus: WELCOME ARE YE, AMONG US, O MOST HIGH.
SMILE ON US, WHO HAVE KEPT YOUR WAYS,
THROUGH THE TIME OF SLEEP.

The Catechism

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 NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

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

PR: Has the earth-mother given

PREC: SHE HAS!

PR: Praise be!! At last is the Time of Sleep ended. Now our faith bears fruit, and the Time of Life is begun in truth and in deed.

(All priests remove the white ribbons and don the red ribbons.)

PR: Now give me the waters!

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.)

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!

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.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length—though longer with some Groves) by all. Eventually, the Priest/ess signals the end:

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 Priest blesses the Grove with three Sigils in the air, left to right,
saying:*

Peace! Peace! Peace!

**** (THE END) ****

Notes:



Summer Solstice

New Reformed Druids of North America

Preparatory Details

The following is a Special Order of Worship for the Summer Solstice. The chalice will be filled with the waters-of-life. The sacrifice should be of green branches and mistletoe. The fire should be especially large.

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 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 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 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 from Customs 2:1-3. 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 steps into this Sigil, which is closed by two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

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.

PR: A Bhelenos, a Dihia na Greine soilsigh orainn inniu. Glac leis an iobairt seo, A Bhelenos, mas e do thoil e, agus tabhair dhuinn cuid do theasa ' do shoilse. Loin le bheatha sinn-ne, a Thiarna Soilse, agus dein solas an bhealaigh dhuinn agus sinn ag moladh d'ainm.

{ O Belenos, O God of the Sun, shine on us today. Accept this sacrifice, O Belenos, we pray thee, and give us of your warmth and light. Fill us with life, O Lord of Light an light our way as we praise your name. }

Chorus: Hail Belenos, To Thee all praise! Hail Belenos, smile on us always!

(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 East to give answer... of the South...of the West...and of the West.

The Reply

(The sacrifice is accepted, except in unusual situations.)

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 Chant

PR: Welcome Belenos, this day of days.

Chorus: Welcome art thou.

PR: Welcome Belenos, to Thy golden rays,

Chorus: Welcome art thou.

PR: Welcome Belenos, to Thee all praise,

Chorus: Welcome art thou.

PR: All praise to Belenos, this day at full height

Chorus: Praise to Thee, O Lord of Light.

PR: All praise to Belenos, Who conquers night,

Chorus: Praise to Thee, O Lord of Light.

PR: All praise to Belenos, Who warms our life,

Chorus: Praise to Thee, O Lord of Light.

PR: All hail Belenos, who smiles on us today.

Chorus: Hail Belenos! To Thee all praise!

PR: All hail Belenos, who keep His ways,

Chorus: Hail Belenos! To Thee all praise!

PR: All hail Belenos, light our paths always,

Chorus: Hail Belenos, God of Sun!

Hail Belenos, Giver of Life!

Hail Belenos, Lord of Light!

The Catechism of Waters-of-Life

(The preceptor holds the Waters-of-Life while the priest ask the Catechism. The local custom may 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.

PR: From Whence do these waters flow?

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

PR: And how do we honor this gift that cause life in us?

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

PR: Has the earth-mother given forth of her bounty?

PREC: SHE 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. The Priest/ess then consecrates its contents with the following:)

O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the tree 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!

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.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length—though longer with some Groves) by all. Eventually, the Priest/ess 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 Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

**** (THE END) ****

Notes:

Lughnasadh

New Reformed Druids of North America

For use on/near Aug. 1st.

Preparatory Details

The following is a Special Order of Worship for Lughnasadh. The chalice will be filled with mead or hard cider (instead of the usual whiskey) as for the waters-of-life. Since this is a harvest festival, it is suggested that members of the Grove bring a sacrifice of fruits or vegetables, from their own gardens if possible. These are laid on the altar and/or around the fire along with the regular sacrifice (which should be of green branches) either at the end of the Procession or at the point in the service at which the regular sacrifice is offered up.

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 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 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 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 you 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 from Customs 2:1-3. 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.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

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, the members may turn to face that direction.)

PR: 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...and of the West.

The Reply

(The sacrifice is accepted, except in very unusual situations.)

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 Chant

PR: Thy trees do grow and give us shade,

Chorus: O Dalon Ap Landu, we thank thee.

PR: Thy waters stream forth and as our pain,

Chorus: O Grannos, we thank thee.

PR: Thy waters pour forth and bring us joy,

Chorus: O Braciaca, we thank thee.

PR: Thy rivers flow and give us drink,

Chorus: O Sirona, we thank thee.

PR: Thy thunder cracks and heralds rain,

Chorus: O Taranis, we thank thee.

PR: Thy seas are deep and full of fish,

Chorus: O Llyr, we thank thee.

PR: Thy earth is fertile and full of Life,

Chorus: O Danu, we thank thee.

PR: Though the Sun is bright, the Shade is dark.

Chorus: In the midst of light is dark.

PR: Dark though the night, the stars are bright.

Chorus: In the midst of dark is light.

PR: Thy light shines on us today.

Chorus: O Belenos, we thank thee.

PR: The plants give fruits which then do die.

Chorus: In the midst of life is death.

PR: We eat the fruits and they give us life.

Chorus: In the midst of death is life.

PR: Thy life is here in us today.

Chorus: O Earth-Mother, we thank thee.

PR: O Be'al, O Lugh, O our Mother, O all ye Gods and Goddesses, we thank You for the bounty which Ye have given us during this year. Accept our praise, O Most High and smile on us always, that we may praise You the more.

Chorus: We thank you, O most high. Keep us in your minds, we pray you, as we keep in your ways.

The Catechism

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 NEVER CHANGING ALL-MOTHER.

PR: And how do we honor this gift that cause life in us?

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

PR: Has the earth-mother given

PREC: SHE HAS! RIPE ARE THE GOLDEN APPLES OF THE SUN, AND BRIGHT IS THE HONEY OF THE HIVES. OUR CUPS OVERFLOW WITH CIDER AND MEAN, AND ALL THE GOOD THINGS OF THIS SEASON!

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. The Priest/ess then consecrates its contents with the following.)

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!

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.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private mediation (usually two or three minutes in length—though longer with some Groves) by all. Eventually, the Priest/ess signals the end.)

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 Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

**** (THE END) ****



Fall Equinox

New Reformed Druids of North America

Preparatory Details

The following is a Special Order of Worship for the Fall Equinox. The chalice will be filled with the waters-of-life. The sacrifice should be of branches with turning leaves.

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 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 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 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 from Customs 2:1-3. 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 steps into this Sigil, which is closed by two staves.

The Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by the Druid/ess, the Bard(s) or the entire Grove.

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, the members may turn to face that direction.)

PR: 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....and of the West.

The Reply

(The sacrifice is accepted, except in unusual situations.)

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 Chant

PR: The Sun-God did spend half the year with His children in the North and then did depart to his winter home.

O Belenos, O Thou unchanging God of many names but One Face, we, Thy children, mourn Thy passing from our lands.

Chorus: O Lord of Light, return to us soon.

PR: O Belenos, O Lord of Light, short seems the time that we have rejoiced in the warmth of Thy presence.

Chorus: O God of the Sun, return to us soon.

PR: The nights were short, the trees in leaf,

Chorus: The Day had conquered night.

PR: The days were long and full of Life,

Chorus: The day had conquered night.

PR: The Sun was warm, the land gave fruit,

Chorus: The day had conquered night.

PR: But the Sun must return to the Southern lands,

Chorus: Balanced now are we.

PR: Though the world is warm and full of Life,

Chorus: Balanced now are we.

PR: Yet the cold approaches to stalk the land,

Chorus: Balanced now are we.

PR: The Sun grows weaker every day.

Chorus: The night will conquer day.

PR: The leaves will wither and Death draw nigh,

Chorus: The night will conquer day.

PR: We pray Thy return with all our might.

Chorus: Or the night will conquer day.

PR: O Belenos, O Sun, we mourn Thy passing from our midst. Welcome wert Thou among us.

Chorus: Thou blessed us with Thy presence, O Lord of Light.

PR: O Belenos, O Lord of Light, return to us soon that we may rejoice in Thy sight.

Chorus: Bless us and light our way, O God of Sun.

PR: But winter will pass and spring will come,

Chorus: And the day will conquer night.

PR: The Sun will return and warm our land,

Chorus: And the day will conquer night.

PR: Death will pass and Life return,

Chorus: And the day will conquer night!

PR: O Belenos, O Sun-God, O Lord of Light, though Thy presence depart from us, yet art Thou with us, for Thy light does guide our feet and Thy warmth is in our hearts.

Chorus: All hail Belenos, God of Light!

PR: All praise Belenos, who keep his ways.

Chorus: O Belenos, we praise Thee!

The Catechism

(The preceptor holds the Waters-of-Life while the priest ask the Catechism. The local custom may 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.

PR: From Whence do these waters flow?

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

PR: And how do we honor this gift that cause life in us?

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

PR: Has the earth-mother given forth of her bounty?

PREC: SHE HAS!

PR: Does Belenos still give us a sign of His presence?

PREC: HE DOES! THOUGH HE DEPARTS FOR THE SOUTHERN LANDS, STILL IS HIS SPARK WITHIN THESE WATERS-OF-LIFE.

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. The Priest/ess then consecrates its contents with the following:)

O Belenos, O Lord of Light, descend yet once more into these waters and fill them with Thy presence. Give us to know, O Lord, of Thy impending return, as we take and drink one more time of Thy warmth and light.

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 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.

The Meditation

(Here follows an appropriate reading, from any Nature-oriented scripture that the Priest/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Priest/ess and a period of silence and private meditation (usually two or three minutes in length—though longer with some Groves) by all. Eventually, the Priest/ess signals the end:

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 Priest blesses the Grove with three Sigils in the air, left to right,

saying:

Peace! Peace! Peace!

NOTES:

ORDER OF COMMON WORSHIP: SUMMER HALF OF THE YEAR

The Earliest Known Version

I. OPENING BLESSING:

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

Thou art everywhere, but we worship you here;
Thou art without form, but we worship you in these forms;
Thou needest no praise, yet we offer thee these prayers and sacrifices;

O Lord, forgive *[these]* three sins that are due to our human limitations.

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

II. PROCESSION AND DRAWING OF THE CIRCLE (& LIGHTING OF FIRE)

III. HYMNS OR CHANTS OF PRAISE

IV. THE SACRIFICE

Our praise has mounted up on the wings of eagles, our voices have been carried to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up to thee this our sacrifice of life. Accept this we pray, and grant us life.

Hast thou accepted our sacrifice, O our Mother? I call on the Spirit of the North to give answer—of the South—of the East—and of the West.

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

V. THE ANSWER

1. 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 NEVER CHANGING ALL-MOTHER.

And how do we honour this gift that cause life to men?

BY PARTAKING OF THE WATERS-OF-LIFE.

Has the Earth-Mother given forth of her bounty?

SHE HAS

Then give me the Waters.

2. O DALON AP LANDU, HALLOW THESE WATERS BY THE SEVENFOLD POWERS, AND BY THE THREE WAYS OF DAY AND THE ONE OF NIGHT. GIVE US TO KNOW THY POWER AS WE TAKE AND DRINK OF THY SECRET ESSENCES.

3. To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

VI. THE SERMON

VII. THE BENEDICTION

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



An early photo of Nelson, Fisher, and Frangquist with the first altar, Hill of Three Oaks, 1964

Order of General Common Worship (Summer Version)

Samhradh & Foghamhar (Fall) 17 y.r. (Bkly) Mother Grove
NRDNA

Circa late 1979 c.e. (This is a very unusual one, see historiography)

Druids line up for the Procession, standing several yards North of the altarstone. The Archdruid (AD) and the Archdruidess (Ads) are at the front, followed by the Chief Bard and the Server, and the other members of the Grove (G).

Opening Song (All): "O Earth Mother" (Customs 2:1-3)

Invocation:

Ads: In the dust of the galaxy swirls the spark of Life.

G: And we partake of it, we and all living beings.

AD: In the mighty helix we dance,

G: And in harmony with all of Life, we sing:

Ads: Gods known and unknown, remembered and forgotten, male and female, dark and light, creating, preserving and destroying...

G: Be in our awareness, teach us Your joy, let us share Your sorrow, extend our limitations.

AD: Knowing that the smallest motion, the softest note, even the energy of though itself, reverberates infinitely,

ALL: LET THIS RITUAL BEGIN!

Procession Song (ALL): "Will Ye No Come Back Again?"

All process to altarstone, CB & S mark sigil on ground, AD & Ads step inside and go around either side to back of altarstone, sigil is closed. Grove members split into an arc in front of the altarstone.

Centering:

Ads: Why have you gathered here under the oaks?

G: This is the appointed place, now is the appointed time.

AD: What brings you here out under the sky?

G: We come to worship the Gods.

Ads: What do you know of the Gods?

G: We seek to know what we can, with our mortal limitations.

AD: The Gods are everywhere,

G: But we worship Them here.

Ads: The Gods are without form,

G: Bbut we worship them in these forms.

AD: We do not know what to offer to our Gods,

G: So we offer Them our prayers and sacrifices.

Ads: Each of us in our own way,

G: Each of us with our own prayers,

ALL: EACH OF US WITH OUR OWN SACRIFICES.

Ads: Now let each of us go to the sacred place, the temple of the Earthmother, and the sanctuary of Be'al, in each of our bodies, in each of our hearts, in the back of our minds, in the quiet of the spirit; evaluating all that has happened in our private lives since last we stood together, that the Gods may help us to understand these experiences as sources of wisdom and growth.

(silence)

Individual Goals and dedications:

AD: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our live, and make our individual dedications to the spirits Whom we worship and honor.

(silence)

Statement of Beliefs:

Ads: How many Gods are there?

G: Every god and goddess is a star!

AD: Where are the Gods?

G: Where is the air we breathe? The waters that surrounds us? The ground upon which we stand?

Ads: Are the Gods male?

AD: Or female?

G: Yes!

Ads: How do we find the Gods?

G: Every goddess is within us.

AD: Thou art Goddess!

G: Every god is within us.

ADS: Thou art God!

AD: Who is Our Lady?

G: She is the Earthmother, spirit of all that lives upon the earth, and swims beneath the waters, and flies throughout the air.

ADS: Who is Our Lord?

G: He is Be'al, the Shining One, spirit of truth and of light, spark of the sun, and flame within the heart of every being.

AD: And Who is the god of this place?

G: He is Dalon ap Landu, Lord of this and every Grove, Patron of Druids, and Comforter of the People.

Group Goals and Dedications

Ads: Now do we declare our goals:

G: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect the biosphere of this planet; and to further the process of Evolution, in ourselves and in our groups, and throughout all time and space.

AD: Thus, in order to achieve these goals:

G: We dedicate ourselves, here and now, in body and mind, in heart and in soul, to our Holy Mother the Earth, and our Holy Father the Sun, and to all Their Holy Children.

Offering and Praise:

Ads: We are together, yet we often feel separate.

G: Thus we bring our sacrifices, to the Lord and Lady.

AD: What have you brought for our Mother and Father?

Members of the Grove bring their sacrifices to the altarstone.

Ads: Not all offerings are physical. Has anyone brought praise for the Gods?

Members of the Grove offer poems, songs, music, etc.

Sacrifice:

The Ads holds up the sacrificial branch and speaks:

Ads: Our praise has mounted up on the wings of eagles, our voices have been carried on the shoulders of the winds. Hear us, we pray, as we offer up these sacrifices. Accept them, we ask, and cleanse our hearts and eyes, granting us Thy peace and life.

The branch is laid upon the altar stone. Then the AD turns to the Four Quarters and ask:

AD: Have you accepted our sacrifices, O Our Mother? We call upon the Spirit of the North to give answer... and of the South... of the East... and of the West... and of the Holy Center..

If the sacrifices are accepted, the rite continues:

Ads: Praise be! Our sacrifices, dedicated to the fertility and renewal of life, and to the honoring of our Gods, have been accepted!!

Statement of Needs:

Ads: O Mighty Ones, we have called upon You and You have heard us. We have offered of ourselves and You have accepted. Yet each of us has needs for guidance and for aid, without which we cannot fulfill Thy ways. Hear now Thy children, and help us, as ever You have done.

At this point, each person present may state, silently or outloud, her or his needs they wish fulfilled by the Gods, in order to accomplish their goals. After all have finished:

AD: And we declare, that as this Grove:

G: We need Your strength and wisdom, Your healing and joy, so that we may accomplish our goals, and fulfill our dedications. Bless this Grove, and bring us all that that we may need, materially and spiritually, so that we may grow ever stronger, in beauty, wisdom, health and joy.

The Waters:

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

G: The waters of life.

AD: From whence do these waters flow?

G: From the bosom of the Earthmother, the everchanging, All-Mother.

Ads: And how do we honor this gift that causes life?

G: By partaking of the waters-of-life.

AD: Has the Earthmother given forth of Her bounty?

G: She has! Ripe are the golden apples of the Sun, and bright is the honey of the hives. Our cups overflow with cider and mead, and all the good things of this season!

Ads: Then give me the waters!!

Consecration:

The Ads takes the chalice of waters, and invokes the power of the Gods into them, thus initiating a return flow of divine energies:

Ads: O Dalon ap Landu, Lord of this and Every Grove, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and eyes, and join us together by Thy power, as we take and drink of Thy secret essences.

Sharing:

Ads: What are these waters?

G: A sign of the power, and the bounty of the Gods;

AD: Who are themselves but fractions of that which Is

G: Beyond all human concepts

ADS: Of male and female,

G: Mortal and divine.

AD: She surrounds us.

ADS: He penetrates us.

ALL: THEY BIND THE UNIVERSE TOGETHER!

The chalice is passed around to all present, each person being blessed by the Server with the Druid Sigil and returning the blessing, before and after drinking, with the words "The waters of life." The remaining waters are returned to the Ads, who pours them out over the altarstone, saying:

Ads: To Thee we return this portion of Thy bounty, O our Mother, even as we must return unto Thee.

Group Bonding:

Ads: Now do we declare ourselves:

ALL: ONE, WITH ALL THOSE HERE PRESENT, IN BODY OR IN SPIRIT, ACCEPTING THE BONDS NOW STRENGTHENED, BETWEEN US, AND OUR SISTERS AND OUR BROTHERS, IN ALL THE MYRIAD WORLDS, BELOVED OF THE GODS.

All sing "We are one family" song.

Prayer/Meditation/Spell:

Led impromptu by the Ads.

Thanking the Gods:

Ads: O Earthmother, O Be'al, O all ye Goddesses and Gods around us and within us;

ALL: WE THY CHILDREN THANK THEE.

AD: That You have made and inhabit the Earth, the Sea, the wild things and ourselves.

ALL: WE THY CHILDREN THANK THEE.

Ads: That we have offered to You of ourselves, and You have accepted.

ALL: WE THY CHILDREN THANK THEE.

AD: That You have heard our prayers, our griefs and our needs,

ALL: WE THY CHILDREN THANK THEE.

Ads: For all that You have given, all You give around us, all You will give in the future,

ALL: WE THY CHILDREN THANK THEE.

AD: For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout all the ages,

ALL: WE THY CHILDREN THANK THEE!

Ads: Now as we prepare to leave this place in joy and peace,

ALL: WE THY CHILDREN THANK THEE.

Ads: Great the power we have raised—

ALL: STENGTH OF WOMAN AND OF MAN.

AD: What shall we do before we leave?

ALL: ABSORB AS MUCH AS EVER WE CAN!

All now pause and absorb as much of the divine power present as they can manage.

ADS: And all the rest...?

ALL: WE SEND TO GROUND, TO SKY ABOVE AND TREES AROUND.

All now send all remaining energies into the physical world around them, blessing and cherishing the earth and sky, plants and animals.

AD: Is it done?

ALL: IT IS DONE!

Benediction:

ADS: Let us go forth into the world, secure in the knowledge that our sacrifices have found acceptance in the Earthmother's sight, that She has answered our prayers, and that we go forth with Her blessing:

Peace! Peace! Peace!

The sigil around the altarstone is now broken, and all retire to picnic and celebrate, making sure the area is physically clean before leaving.

Order of General Common Worship, (WINTER VERSION)

**Mother Grove of the NRDNA 18 y.r. (Brkly) Circa early 1980
c.e.**

This is an unusual version, see the Historiography at end of part 3.

Druids line up for the Procession, standing several yards North of the altarstone. The Archdruid (AD) and the Archdruidess (Ads) are at the front, followed by the Preceptor (P) and the Server (S), and the other members of the Grove (G).

Invocation "O Earth Mother" (Customs 2:1-3)

Ad: In the dust of the galaxy swirls the spark of Life.

G: And we partake of it, we and all living beings.

ADS: In the mighty helix we dance,

G: And in harmony with all of Life, we sing:

Ad: Gods known and unknown, remembered and forgotten, male and female, dark and light, creating, preserving and destroying...

G: Be in our awareness, teach us Your joy, let us share Your sorrow, extend our limitations.

ADS: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely,

ALL: LET THIS RITUAL BEGIN!

Procession Song (ALL): "Now do we with Songs and Rejoicing"

(All process to Altar. Prec. & Server draw Sigil, AD & Ads enter, Prec seals it).

Centering:

Ads: Why have you gathered here under the oaks?

G: This is the appointed place, now is the appointed time.

ADS: What brings you here out under the sky?

G: We come to worship the Gods.

Ad: What do you know of the Gods?

G: We seek to know what we can, with our mortal limitations.

ADS: The Gods are everywhere,

G: But we worship Them here.

Ad: The Gods are without form,

G: But we worship them in these forms.

ADS: We do not know what to offer to our Gods,

G: So we offer Them our prayers and sacrifices.

Ad: Each of us in our own way,

G: Each of us with our own prayers,

ALL: EACH OF US WITH OUR OWN SACRIFICES.

Ad: Now let each of us go to the sacred place, the temple of the Earthmother, and the sanctuary of Be'al, in each of our bodies, in each of our hearts, in the back of our minds, in the quiet of the spirit; evaluating all that has happened in our private lives since last we stood together, that the Gods may help us to understand these experiences as sources of wisdom and growth.

(silence)

Individual Goals and dedications:

AD: Now let each of us, within our own hearts, declare silently our personal goals for the days ahead and for our lives, and make our individual dedications to the spirits Whom we worship and honor.

(silence)

Statement of Beliefs:

Ad: How many Gods are there?
G: Every god and goddess is a star!
ADs: Where are the Gods?
G: Where is the air we breathe? The waters that surrounds us? The ground upon which we stand?
Ad: Are the Gods female?
ADs: Or male?
G: Yes!
Ad: How do we find the Gods?
G: Every god is within us.
ADs: Thou art God!
G: Every goddess is within us.
AD: Thou art Goddess!
ADS: Who is Our Lord?
G: He is Be'al, the Shining One, spirit of truth and of light, spark of the sun, and flame within the heart of every being.
AD: Who is Our Lady?
G: She is the Earthmother, spirit of all that lives upon the earth, and swims beneath the waters, and flies throughout the air.
ADs: And Who is the god of this place?
G: He is Dalon ap Landu, Lord of this and every Grove, Patron of Druids, and Comforter of the People.

Group Goals and Dedications:

Ad: Now do we declare our goals:
G: To grow as human beings, in joy and love and wisdom and strength; to promote in our actions, a human and interdependent society; to heal and protect, the biosphere of this planet; and to further the process of Evolution, in ourselves and in our groups, and throughout all time and space.
ADs: Thus, in order to achieve these goals:
G: We dedicate ourselves, here and now, in body and mind, in heart and soul, to our Holy Mother the Earth, and our Holy Father the Sun, and to all Their Holy Children.

Offering and Praise:

Ad: We are together, yet we often feel separate.
G: Thus we bring our sacrifices, to the Lord and Lady.
ADs: What have you brought for our Mother and Father?

Members of the Grove bring their sacrifices to the altarstone.

Ad: Not all offerings are physical. Has anyone brought praise for the Gods?

Members of the Grove offer poems, songs, music, etc.

Sacrifice:

The Ad holds up the sacrificial branch and speaks:

Ad: Our praise has mounted up on the wings of eagles, our voices have been carried on the shoulders of the winds. Hear us, we pray, as we offer up these sacrifices. Accept them, we ask, and cleanse our hearts and eyes, granting us Thy peace and life.

(The branch is laid upon the altar stone. Then the ADs turns to the Four

Quarters and ask:)

ADs: Have you accepted our sacrifices, O Our Mother? We call upon the Spirit of the North to give answer... and of the South... of the East... and of the West... and of the Holy Center..

(The Sacrifice is not accepted.)

ADs: The Four Winds are silent; the Earth Mother yet sleeps.

Statement of Needs:

ADs: O Mighty Ones, we have called upon but you have not answered, we have offered to you, but you have not accepted. Yet though you speak not, you whisper to us with your Spirit of Growth, and to this we turn in silence, to seek the changes we desire, to see our goals coming into being in the days and weeks ahead, knowing the answers are within us.

(Silence)

ALL: WE NEED YOUR STRENGTH AND WISDOM, YOUR GUIDANCE AND PROTECTION, SO THAT WE CAN ACCOMPLISH OUR GOALS AND FULFILL OUR DEDICATIONS. SEND YOUR QUIET SPIRIT TO THIS GROVE, THAT WE MAY FIND THE WELLSPRINGS WITHIN OURSELVES AND EACH OTHER, TO OBTAIN OUR NEEDS, AND TO BE FOR YOU YOUR EYES AND HANDS THROUGHOUT THE TIME OF SLEEP.

The Waters:

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

P: The waters of life.

AD: From whence do these waters flow?

P: From the bosom of the Earthmother, the everchanging, All-Mother.

Ad: And how do we honor this gift that causes life?

P: By partaking of the waters-of-life.

AD: Has the Earthmother given forth of Her bounty?

P: She has NOT! The waters are here, but the Spirit is yet faint within them!

AD: Of what, then do we partake?

P: The Waters of Awakening.

AD: Then give me the Waters.

Consecration:

The Ad takes the chalice of Waters, and invokes the Power of the Gods into them, thus initiating a return flow of divine energies:

Ad: O Dalon ap Landu, Lord of this and Every Grove, descend once again into these Waters and hallow them. Give us to know Thy power, and the promise of Life that is to return.

(AD shares the Waters with the ADs, who then asks:)

ADs: What are these waters?

G: A sign of the power, and the bounty of the Gods;

AD: Who are themselves but fractions of that which Is

G: Beyond all human concepts

ADs: Of male and female,

G: Mortal and divine.

AD: She surrounds us.

ADS: He penetrates us.

ALL: THEY BIND THE UNIVERSE TOGETHER!

The Sharing

The Ads then shares the Waters with the P, who shares them with the S, who shares them with the rest of the Grove. During this time, The Bards may wish to perform. The S returns the cup to the P, who returns it to the Ads, who gives it to the AD. P&S do not drink twice.

Ad: To Thee we return this portion of Thy bounty, O our Mother, even as we must return unto Thee.

Group Bonding:

Ad: Now do we declare ourselves:

ALL: ONE, WITH ALL THOSE HERE PRESENT, IN BODY OR IN SPIRIT, ACCEPTING THE BONDS NOW STRENGTHENED, BETWEEN US, AND OUR SISTERS AND OUR BROTHERS, IN ALL THE MYRIAD WORLDS, BELOVED OF THE GODS.

All sing "We are one family" song.

Prayer/Meditation/Spell:

Led impromptu by the Ads.

Thanking the Gods:

Ad: O Earthmother, O Be'al, O all ye Goddesses and Gods around us and within us;

ALL: WE THY CHILDREN THANK THEE.

ADs: That You have made and inhabit the Earth, the Sea, the wild things and ourselves.

ALL: WE THY CHILDREN THANK THEE.

Ad: For all the bounty You have given through the Time of Life:.

ALL: WE THY CHILDREN THANK THEE.

ADs: That you stir now in sleep, and send forth flowers and green shoots to announce your coming;.

ALL: WE THY CHILDREN THANK THEE.

Ad: That you have sent the Maiden and the Fool to give us joy after winter's silence, and to guide us to you again;.

ALL: WE THY CHILDREN THANK THEE.

ADs: For that we need each other, mortal and divine, and so serve each other, with respect and love, now and throughout all the ages,

ALL: WE THY CHILDREN THANK THEE!

Ad: Now as we prepare to leave this place in joy and peace,

ALL: WE THY CHILDREN THANK THEE.

Absorption and Grounding:

Ad: Great the power we have raised—

ALL: STENGTH OF WOMAN AND OF MAN.

ADs: What shall we do before we leave?

ALL: ABSORB AS MUCH AS EVER WE CAN!

All now pause and absorb as much of the divine power present as they can manage.

AD: And all the rest...?

ALL: WE SEND TO GROUND, TO SKY ABOVE AND TREES AROUND.

All now send all remaining energies into the physical world around them, blessing and cherishing the earth and sky, plants and animals.

ADs: Is it done?

ALL: IT IS DONE!

Benediction:

AD: 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:

Peace! Peace! Peace!

The sigil around the altarstone is now broken by the P, and all retire to after making sure the area is clean.

Samhain Version #1

The Invocation

Be'al, sign Ap handrahch.
Lord, forgive these three sins that are due to our human limitations:
Thou art everywhere, but we worship thee here;
Thou art without form, but we worship you in these forms;
Thou hast no need of prayers and sacrifices, yet we offer thee these
prayers and sacrifices;
Lord, forgive us these three sins that are due to our human limita-
tions.
Be'al, sign Ap handrahch.

Procession and Drawing of the Circle

*Here shall be lit a fire, from a torch carried by the Arch-Druid, upon the
high altar.*

Chants or Hymns

*Here may be sung a hymn.
Here shall be given a ritual chant of mourning.*

The Sacrifice

*Here shall be offered up a bough of pin, a branch of oak, and a crest of
grass.*

Priest: Our praise has mounted up to thee on the wings of eagles,
our voices have been carried aloft 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 presence yet.
Priest: Hast thou accepted our sacrifice, O our Mother? Hast thou
accepted our gifts, O Be'al? I call upon the spirit of the North to
give answer... of the South...of the East....and of the West.

The First Answer

Priest: The four winds are silent, neither does the Mother answer.
The time of SAMHAIN is upon us.

The Second Answer

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 cause life in us?
PRECEPTOR: BY PARTAKING OF THE WATERS-OF-LIFE.
PRIEST: Has the earth-mother given forth of her bounty?
PRECEPTOR: THE WATERS ARE HERE BUT THERE IS NO
LIFE WITHIN THEM, NEITHER DO THEY SING. THEY ARE
THE WATERS-OF-SLEEP.
PRIEST: Give me the waters-of-sleep.
PRIEST: O Dalon Ap Landu, O Be'al return to these Waters, we
pray thee. Hallow them, descend into them that we may have life.
PRIEST TO CONGREGATION: Take, and drink, in token of
our acceptance of Samhain for I tell you that it is truly upon us.

The Sermon

Here may be given the sermon.

The Dismissal

Take up these torches, and go forth. Rest sure in the knowledge that
after Samhain comes Beltane, and that the Earth-Mother will return
to us. Peace to your spirits;

Rest, Rest, Rest.

Samhain Chant by David Fisher Druid Chronicles (Customs Chap. Seven)

Priest: 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.

Chorus: Go thou not from us!

Priest: Dalon Ap Landu, Lord of this and all Groves, mover by
night and by day, descend not beneath the earth, turn not thy
pleasing face from us.

Chorus: Go thou not from us!

Priest: The leaves wither, the trees and fields are barren, on what
can we depend? Where is thy order, where thy strength?

Chorus: Depart not from our midst, sleep not, O most high!

Priest: 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.

Chorus: Return to us his warmth!

Priest: Lo, we are as wraiths; our fire is turned to ashes and dark-
ness walk the land.

Chorus: Preserve us, O spirit of Day. Keep us in thy mind, O spirit
of power!

Priest: Ushtar, Astarte, guide our paths. If thou will leave us, save us
through the time of silence, keep bright within our hearts 'til
spring.

Chorus: So let it be, O our Mother, for we are faithful, and would
keep thy ways!

Samhain Version #2

The Invocation

Lord, overlook 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 you in these forms;

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

Lord, overlook these three errors that are due to our human limitations.

Changing of Vestments

Procession and Drawing of the Circle

Here shall be lit a fire, from a torch carried by the Arch Druid, upon the High altar .

Chants or Hymns

Here may be sung a hymn.

Here shall be given a ritual chant of mourning.

The Sacrifice

Here shall be offered up a bough of pine, a branch of oak, and a crest of grass.

Priest: Our praise has mounted up to thee on the wings of eagles, our voices have been carried aloft 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 presence yet.

Priest: Hast thou accepted our sacrifice, O our Mother? Hast thou accepted our gifts, O Be'al? I call upon the spirit of the North to

give answer... of the South...of the East...and of the West.

Priest: The four winds are silent, neither does the Mother answer.

The time of Samhain is upon us.

The Answer

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 cause life in us?

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

PRIEST: Has the earth-mother given forth of her bounty?

PRECEPTOR: THE WATERS ARE HERE BUT THERE IS NO LIFE WITHIN THEM, NEITHER DO THEY SING. THEY ARE THE WATERS-OF-SLEEP.

PRIEST: Give me the waters-of-sleep.

PRIEST: O Dalon Ap Landu, O Be'al return to these Waters, we pray thee. Hallow them, descend into them that we may have life.

PRIEST TO CONGREGATION: Take, and drink, in token of our acceptance of Samhain for I tell you that it is truly upon us.

The Meditation

Here may be offered petitions to the Earth-Mother.

The Benediction

Priest: Go forth into the world, secure in the knowledge that after Samhain comes Beltane, and that the Earth-Mother will return to us. Peace to your spirits;

Rest, Rest, Rest.



David Frangquist, Deborah Frangquist, Nikki Lambert, Paul Schmidt, Becky Hrobak, & Mike Scharding, Hill of Three Oaks, Samhain

Samhain version #3

Fall 1987 at Carleton 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 cok
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

Service at the Winter Solstice

By Norman Nelson

Opening Blessing

O Lord, forgive these three sins that are due to our 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 of prayers and sacrifices, yet we offer you these prayers and sacrifices;

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

O Belenos, hear us as we praise thee in thy returning.

O Earth-Mother, wake and hear our prayers; cleanse our minds and hearts and prepare us for meditation.

Procession

(Circle is omitted) Here may be lighted a fire if one is desired.

The Sacrifice

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. Wake now, and hear, we pray thee, our Mother, as we offer up this sacrifice of life that is to come. Accept it, we pray thee, and cleanse our hearts granting us peace and renewed life.

(Here shall be offered up a branch of evergreen, a branch of mistletoe, if available, and a branch bare, yet bearing buds.)

Hast thou heard our prayers and wakened? Hast thou accepted our sacrifice, dedicated to the renewal of life? I call upon the spirit of the North to give answer—of the South—of the East—and of the West.

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

The Answer

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 NEVER-CHANGING ALL-MOTHER.

And how do we honor this gift that causes life in men?

BY PARTAKING OF THE WATERS OF LIFE.

Has the Earth-Mother given forth of her bounty?

IT IS THE TIME OF WINTER, AND THE WATERS OF LIFE FLOW NOT FORTH. THE MOTHER GIVES US ONLY THE WATERS OF SLEEP.

(THEN SHALL THE A-D SAY) It is indeed the time of winter, when the Earth-Mother is wrapped in sleep, and the blanketed in snow and cold; yet it is also at this time that the sun, whom we have called Belenos, turns again to the north, bringing the promise of returning life to all things. For though the Earth be wrapped in sleep, within her rest the seeds and buds of renewed life, to come forth in all their glory with the return of the life-giving Belenos.

All people have celebrated the return of the sun, from time immemorial, and in many ways, but to the Druids does this have a special meaning, for in the Waters of Sleep is the promise of the Waters of Life.

Then give me the waters.

The Consecration

O Dalon-Ap-Landú, hallow these waters of sleep and life to come by thy sevenfold powers, and by the three ways of day and one of night. O Belenos, pour into these waters thy life-giving powers and the promise of renewed life. O Earth, our Mother, cleanse our hearts and join us together by Thy power, as we take and drink of Thy waters.

To Thee we return this portion of thy bounty, O our Mother, even as we must return to thee. Hear us pray that with the return of the Waters of Sleep to the Earth, may come the return of mighty and life-giving Belenos; hear us, O Earth-Mother. O Earth, our Mother, O Belenos, even now and daily do we praise thee.

Reading and Meditation

(Here shall be read Customs 4:3-4)

(Here may follow a silent meditation and prayer.)

(Here may be appended any other prayers or thanksgivings at the discretion of the Arch-Druid.)

The Benediction

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer: that life shall return to the face of the Earth, even as does mighty Belenos return, and that we go forth with her blessing.

Peace. Peace. Peace.

Note: This service is designed for use as close as possible to the Solstice. It may be performed by an Arch-Druid alone, or as an act or worship of the Drynemetum. Suggested vestments are plain black with white, or vice versa.

A Call to Mother Nature

Earth, divine goddess, Mother Nature, who generatest all things and bringest forth anew the sun which thou hast given to the nations; Guardian of the sky and sea and of all gods and powers; through thy power all nature falls silent and then sink in sleep. And again though bringest back the light and chasest away night, and yet again thou coverest us most securely with thy shades. Thou dost contain chaos infinite, yea and winds and showers and storms. Thou sendest them out when thou wilt, and causest the seas to roar; thou chasest away the sun and arousest the storm. Again when thou wilt thou sendest forth the joyous day and givest the nourishment of life with the eternal surety. And when the soul departs to thee we return. Thou indeed art duly called great Mother of the gods; thou conquerest by thy divine name. Thou art the source of the strength of nations and of gods, without thee nothing can be brought to perfection or be born; thou art great, queen of the gods. Goddess! I adore thee as divine; I call upon thy name; be pleased to grant that which I ask thee, so shall I give thanks to thee, goddess, with due faith.

A chant for Midwinter

Ea, Lord, Ea, Mother, thou of uncounted names and faces, hear us now as we thy humble servants call upon thee
* GLORIOUS ARE ALL THY WORKS, O OUR MOTHER

Hear us, Mother, as we do call upon thee in the form of Belenos, great god of the golden sun.

* MAKE THY FACE TO SMILE UPON US, THOU GOD OF THE BRIGHT LIFE-GIVING LIGHT.

Lo, Belenos, for more than six full moons hast thou drawn away from us since our rejoicing at the festival of Midsummer, and for

these moons have our days dwindled shorter.

* YEA, AND COLDER TOO, AS THOU HAS LEFT OUR SKIES FOR THE SOUTH.

Yet though we know we shall suffer yet more cold before Beltaine, do we rejoice today to see thee stop thy flight and begin to return to us.

*AND WE SHALL REJOICE THROUGH THE SNOWS TO SEE THE SOURCE OF WARMTH AND LIFE DAILY RETURN NEARER.

We know, Mother, that as there is Samhain there must be Beltaine, and as there is Beltaine there must be Samhain.

* WE KNOW, BELENOS, THAT AS THERE IS MIDSUMMER THERE MUST BE MIDWINTER, AND AS THERE IS MIDWINTER THERE MUST BE AGAIN MIDSUMMER.

As the sun began to sink, it must now begin to climb.

* AS IT NOW BEGINS TO CLIMB, IT MUST SINK AGAIN.

All that passes away must come again. We praise thee, our Mother.

* ALL THAT COMES MUST PASS AWAY. PRAISE BE TO THEE, BELENOS.

A Meditation for Midwinter

Better is the end of a thing than its beginning;

And the patient in spirit is better than the proud in spirit.

Be not quick to anger, for anger lodges in the bosom of fools.

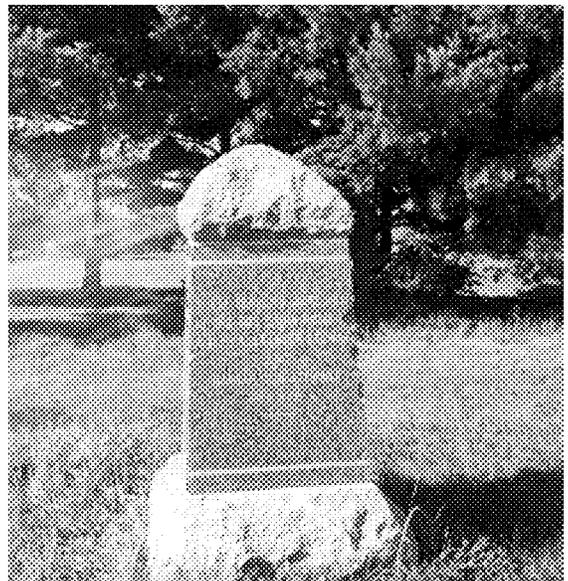
Say not, "Why were the former days better than these?"

For it is not from wisdom that you ask this.

In the day of prosperity be joyful, and in the day of adversity consider;

God has made the one as well as the other.

(Ecclesiastes 7:8-10, 14)



Monument Hill, c. 1975

Oimelc Service of Worship, Version #1

Invocation

Lord, forgive three sins that are due to our human limitations.
Thou art everywhere, but we worship you here.
Thou art without form, but we worship you in these forms.
Thou needest no prayers or sacrifices, but we offer you these prayers
and sacrifices.
Lord, forgive three sins that are due to our human limitations.

Chant

(Here shall be chanted by the Arch-Druid an appropriate chant of praise.)

Sacrifice in Silence

We have raised our voices to thee in praise, O our Mother. Hear
now, we beseech thee, as we offer thee praise in our hearts.

(Here shall the Arch-Druid place a branch of evergreen upon the altar.)

Words of Assurance

This Earth is a mother that never dies.
Of this the evergreen is a constant sign.
Of this at OIMELC we are given to know by the lactation of the ewe.
Take now, and drink of this milk, in assurance that life will return to
the world. Join together in this act of faith.

*(Here shall the Arch-Druid pour the milk of a ewe (or a cow)
into a chalice, saying:)*

O Dalon Ap Landu, we praise thy name and beseech thy return to
the world of men. Come and dwell within us as we take and drink of
this sign of thy eternal life.

The Readings

*(Here shall be read suitable words of truth.)
(Here may be given a sermon.)*

The Benediction

Go Forth now into the world of men, secure in the knowledge that
our prayers have been heard, our sacrifice answered, and that you go
in the peace of the Mother. Peace, Peace, Peace.

A Service for Oimelc Version #2

The Invocation

Lord, forgive these three sins 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,
our prayers and sacrifices;
Lord, forgive these three sins that are due to our human limitations.

Chant

(Here may the arch-Druid chant an appropriate chant or praise)

Sacrifice

Our praise has mounted up to thee on the wings of eagles; our voices
have been carried aloft to thee on the shoulders of the winds. Hear
now, O our Mother, as we offer up to thee this sacrifice of Life.
Accept it, we pray thee, and acknowledge for us thy presence here.

(Here shall the priest place a branch of evergreen upon the altar.)
Hast thou accepted our sacrifice, O Our Mother? Hast thou accepted
our gifts, O Be'al? I call upon the spirits of the North to give answer—
of the South—of the East—of the West.

The four winds are silent, neither does the Mother answer. Thus has
it been before; yet thrice since Samhain has the moon gone before us
in her full glory and thrice has she fully hid her glory from us. We
know that as Belenos last hid his light from us, Geimredh came to
its end. We have lived, through Geimredh, in the hope of the return
of the Earth-Mother, yet she still answers us not, and all about us she
appears dead.

The Answers or Words of Assurance

Priest: Has she given a sign of this?

Preceptor: Of this constant life is the evergreen a sign.

Priest: Does the Mother give us any sign, special to Oimelc, to re-
mind us that though the winds answer not, she shall yet return and
awake?

Preceptor: Of this at Oimelc we are given to know by the lactating of
the ewe.

Priest: It is written, "Take now, and drink of this milk, in assurance
that life will return to the world."

Preceptor: We drink together in this act of faith.

*(Here shall the Priest pour the milk of a ewe (or of a cow) into a chalice
or goblet saying:)*

O Dalon Ap Landu, we praise thy name and beseech thy return to
the world of men. Come and dwell within us as we take and drink of
this thy sign of eternal life.

(Here shall the server pass the milk among the assembled grove)

The Meditation

(Here may be read a suitable written meditation)

(Here may be given a sermon)

(Here may be provided time for personal meditation)

The Benediction

Go forth into the world of men, secure in the knowledge that our
prayers and sacrifice have been heard and answered, that the Earth-
Mother will return to us in less time than she has been gone from
us, and that you go ever in the peace of the Mother.

Peace. Peace. Peace.

*Set down by me on this eve of Oimelc, for the service celebrating
Oimelc, in the third year of the Worship of the Mother—Gary Zempel*

Yet Another Service for Oimeic Version #3

The Invocation

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

Thou art everywhere, but we worship thee but here;

Thou art without form, but we honor these forms

Thou art that which we take to give in dedication, yet we so take and give.

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

Chant

Sacrifice

Our praise has mounted up to thee on the wings of eagles; our voices have been carried aloft to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up to thee this sacrifice of Life. Accept it, we pray thee, and acknowledge for us thy presence here.

(Here shall the priest place a branch of evergreen upon the altar.)

The four winds are silent, neither does the Mother answer. Thus has it been before; yet thrice since Samhain has the moon gone before us in his full glory and thrice has he fully hid his glory from us. We know that as the sun hid her last light from us this day, the time of Geimredh has come to its end, and as the serpent swallows his tail, so moves the world on. But around us all seems barren and cold.

The Response

Chorus: The Earth is a mother that sleeps but never dies.

Priest: Has she given of this a sign?

Preceptor: Of this the evergreen a constant sign.

Priest: Does the Mother give us any sign on this day of Oimeic to remind us that though the winds answer not, she shall yet return and awake?

Preceptor: Of this at Oimeic we are given to know by the lactating of the ewe.

Priest: It is written, "Take now, and drink of this milk, in assurance that life will reawaken in the world."

Preceptor: We drink together in this act of faith.

(Here shall the Priest pour the milk of a ewe (or of a cow) into a chalice)

O Dalon Ap Landu, we praise thy name and beseech thy return to the world of men. Come and dwell within us as we take and drink of thy sign of eternal life.

(Here shall the server pass the milk among the assembled grove)

The Reading

The Benediction

Go forth into the world of men, with faith that the Spirit of the World remains alive, and dwelleth within the hearts—aye, and moves the hearts—of all men, and that that Spirit hears our plea. May the peace of the Mother find each of you.

A Service for Beltane

It is traditional to gather on Mai-Fete island first, light the torches there and then process to wherever (usually Monument Hill) in torchlight procession.. It is said that the Ancient Druids extinguished all fires throughout the land before Beltaine sundown, and then rekindled them all after sundown from a fire kindled by the Arch-Druid. The main fire, of course, is built and doused w/kerosene hours in advance, waiting to be kindled from the Arch-Druid's torch.

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.

The Incantation

Use the Mystery, Imagine the AD flanked by torches, reading this chant (That always makes my hair stand on end) and glancing significantly at a torch when he come to the line "Who created in the mind the fire".

The Lighting of the Fire

O Thou, that art this day awake, we greet thee!

Incantation and first Sacrifice

Place the evergreen bough reverently on the fire at the end of this speech. (Oh yes, each sacrifice should be entrusted to some worthy Druid or another, and you should ask for the appropriate one at the appropriate time. It is well worth the time to talk through the mechanics of the service with your cohorts the day before.

From Samhain, now half-year past, we have kept watch of the sun that divideth time as we ourselves. And we have seen the earth barren and deemed that life had fled. Yet thou abidest through all. In token of this we have taken the evergreen as sign, and the evergreen do we consecrate to ourselves that we may consecrate it to thee.

Changing of Vestments

i.e. the ribbons (from white to red). This marks the changing of the season.

Incantation and Second Sacrifice

Again, cast it [the wildflower] on the fire.

We behold the wild flower, the supreme sign of thy life and power.

O Thou that returnest to the ways of the waking world, kindle within us thy joy, thy spirit, thy life!

Come ye winds and ye spirits of the wood, from earth and from sky, from greening tree and running stream; speak to us of the coming of spring, of rain on the hill and sun on the field, of the promise of ripening summer, of the quickening of life and quickening of spirit that springeth from the heart of all things and raiseth all unto life!

The Answers

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 cause life in us?

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

PRIEST: Has the earth-mother given forth of her bounty?

PRECEPTOR: SHE HAS!

PRIEST: Then give me the Waters!

Consecration of the Waters-of-Life

O Dalon Ap Landu, who givest all life but yet who art sprung from the life of us all, hallow these waters by thy sevenfold powers, and by the three ways of day and one of night. Give us to know of the force and power that resideth in the heart of each of us as we bind ourselves in communion with thee and with eachother.

To thee we return this portion of thy bounty, even as we must return to thee.

The Reading

Feel free to read several, and/or have other of the grove read their favorites. This is where the meat of the Modern Reformed Druid service resides—a sharing of thoughts.

The Opening of the Arb

A prerogative of the Arch-Druid. Any boor venturing to spend the night in the Arb before the Arch-Druid declares it officially open deserves the snow storm that may come his way. Traditional reading for Arb Opening is Yeat's Faery song (in the Green Book).

The Incantation and the Last Sacrifice

For the life of me I can't remember what the sacrifice was. As I recall, I wanted an oak, but oaks probably won't be in leaf. Grass is appropriate but not very dramatic. (Grass is about as eternal as anything) So think of something else.

Benediction

Write your own!

A CHANT FOR MIDSUMMER

Ea, Lord, Ea, Mother, thou of uncounted names and faces, hear us now as we thy humble servants do call upon thee.

GLORIOUS ARE ALL THY WORKS, O OUR MOTHER!

Hear us, Mother, as we do call upon thee in the form of Belenos, great god of the golden sun.

MAKE THE FACE TO SMILE UPON US, THOU GOD OF THE BRIGHTLY SHINING LIGHT

Lo, Belenos, we have rejoiced these six full moons since the festival of midwinter, as we watched thee day by day lengthening thy reign of light.

O GLORIOUS ARE THE DEEDS OF BELENOS, AS THE WINTER SNOWS DO MELT AND WE REJOICE IN THE MOTHER'S RETURN TO LIFE AT BEALTAIN.

Yet do we know that with the coming of Midsummer the days will begin to shorten, all the mother's activities will begin slowing for the winter period, and the eve of Samhain shall come upon us.

WE SHALL MOURN AS THE SUN SINKS DAILY LOWER. BUT STILL YET BE GLAD FOR WHAT THE MOTHER DOES STILL GIVE US TO LIVE WITH.

We know, Mother, that as there is Bealtaine there must be Samhain, and as there is Samhain there must be Bealtaine.

WE KNOW, BELENOS, THAT AS THERE IS MIDWINTER THERE MUST BE MIDSUMMER, AND AS THERE IS MIDSUMMER THERE MUST BE AGAIN MIDWINTER.

As the sun began to climb, it must now begin to sink.

AS IT NOW BEGINS TO SINK, IT MUST CLIMB AGAIN.

All that comes must pass away. We praise thee, our Mother.

ALL THAT PASSES AWAY MUST COME YET AGAIN. PRAISE BE TO THEE, BELENOS.

Incantation to Midsummer

Given at Ma-Ka-Ja-Wan

O glorious sun,
Won the fight,
Light over dark,
Stark nigh recedes,
proceed to thy fullest,
Best day today,
May thy radiance
Dance over all,
Fall to give

Living strength from on highs

Thy power goes through all, Belenos



Danny Hotz, Nelson, Fisher, unknown woman, & Frangquist, Hill of Three Oaks, 1964

A Service for Lughnasadh

The Invocation

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

Thou art everywhere, yet only here do we seek thee;

Thou art without form, yet in these forms do we honor thee;

Thou hast no need of prayers and dedication, yet of thine own self do we gather that which we dedicate to thee;

Lord, overlook these three errors that are due to our human limitations.

Here shall the priest and Preceptor together draw the sign upon the ground, and the priest shall step into it.

The Praise

Priest: Let us praise the Earth-Mother! She has smiled on her children.

Chorus: Three times since Beltane has the moon gone before us in her full glory, and three times has she fully hidden her glory from us.

Priest: In those three months the Earth-Mother has quickened the Earth and brought forth life upon it; and in these three months to come she will bring forth the fruit of this life.

Chorus: Yet as the moon now waxes near to full only to wane again, so at Samhain will the Earth-Mother withdraw from us a while.

Priest: Even so we praise her, for now at Lughnasadh the life which has grown through Samhradh comes to fruition, that we her grateful children may gather it to endure and remember her until she returns again at Beltane.

BOTH: Let us gather and praise the bounty of the Mother!

The Dedication

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 dedication of life. Accept it, we pray thee, in token of the dedication of our hearts, and grant us awareness of thy presence with us.

(Here shall the priest place a stalk of wheat (or of field grass) upon the altar)

Priest: Hast thou accepted our dedication, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East...and of the West.

Priest: Praise be, our dedication has been accepted. The Mother smiles on her children and brings forth of her bounty.

The Response

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 cause life in us?

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

PRIEST: Does the Earth-Mother give any sign on this day of Lughnasadh to assure us that she will sustain life while she sleeps?

PRECEPTOR: OF THIS AT LUGNASADH WE KNOW BY THE HARVEST-BOUNTY OF FOGHAMHAR.

PRIEST: What token does the Earth-Mother give of this bounty to come?

PRECEPTOR: IN TOKEN OF THIS BOUNTY SHE HAS MIXED THE WATERS OF LIFE WITH THE GRAIN OF THE EARTH AND THE FRUIT OF THE TREE.

Priest: Give me this token.

The Consecration

PRIEST: O Dalon Ap Landu, Lord of Groves, sprung from the Mother of all life, who is herself sprung from the life of us all: hallow this thy fruit by thy sevenfold powers, and by the three ways of day and one of night. Impart thy power to thy fruit that we who partake of it may know our unity with all life. Cleanse our minds and heart and prepare us for meditation.

(Here shall the cider be passed to all present. Then shall the priest pour the remainder on the altar, saying:)

To thee we return this portion of thy bounty, even as we must return to thee.

The Reading and the Meditation

The Benediction

Priest: Go forth into the world of men, secure in the knowledge that our dedication has found acceptance in the Earth-Mother's sight, and that her presence is with us always if we do but open ourselves to her. May the peace of the Mother find each of you.

A reading for Lughnasadh

(From the Kekchi Indians of Guatemala)

Thou, O God my Lord,
Thou my Mother, Thou my Father,
Thou Lord of hill and valley.
Now, after three suns, and three days,
Shall I begin to gather my maize
Before Thy mouth, before Thy face.
A little of Thy food and drink gave I to Thee.
It is almost nothing, that which I give to Thee,
But I have plenty and good
Of my own food and drink;
Thou hast revealed it to my soul and to my life:
Thou my Mother, Thou my Father.
I begin therefore the harvest,
But I am not this day ready for the harvest
Without Thy word, and without Thy countenance.
Who knows how many suns, how many days I reap?
It is no quick matter to harvest from among the weeds.
I can only complete it slowly.
Who knows till when I can speak to Thee,
Thou my Mother, Thou my Father,
Thou celestial one, Lord of hills and Valleys?
I will again speak to Thee:
Wherefore not, my God?

From A.C. Bouget. *Sacred Books of the World*. Baltimore, Penguin Books (A283), 1967. p. 31.

Fall Equinox

Carleton 1987 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.



Frangquist ordaining Lambert to Fourth Order, Samhain 1993

Section Three: Strange and Rarely Used Stuff

The Irish Orders of Worship

ORD ADHARTHA

Ar feadh an tSamhraidh agus an Fhómhair

Céil úraith:

An Árd-draoi, an Teagascóir, agus an Friotha'laí

AN ACHAINÍ:

AD: A thiarna, maith dhuinn trí pheaca, atá orainn as siocair lochtanna daonna: Tá tú I ngach aon bhall, ach adhaimid anso thú. Tá tú gan riocht, ach adhaimid insna riochta so thú. Níl call agat lenár n-urnaith agus ár n-iobairtí, 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 smaoineadh 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-iobairt, a Mháthair? Iarraim ar anam an Tuaiscirt freagra a thabhairt.... an Deiscirt... an Oirthir...an Iarthair.

Moladh leis na déithe! Glactar ár n-iobairt 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 shíora 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: 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 do chumhacht, agus sinn ag tógaint 's ag ól cuid d'uscaí runda

ORDER OF WORSHIP

During summer and autumn

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

THE 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.

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?

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.

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: Téigídh amach isteach sa domhan fear, cinnte leis an bhfios, gur thug an Domhain-Mháthair taitneamh dár n-iobairt, gur fhreagraigh sí ár n-urnaí, agus go bhfágaimid lena beannacht:
Síocháin! Síocháin! Síocháin!

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!



Unknown person, Frangquist, Morse, & Gary Zempel, Preparation for Seventh Order Ordination, May 1966



Gary Zempel, Entering the Seventh Order

ORD ADHARTHA

Ar feadh an Gheimridh agus an Earraigh

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-urnaithé 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 íolair; beirtear ár nglórtha suas duit ar ghuailne na ngoath. 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.

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 onóirmid 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 Dhálon ap Landu, tair arís anuas isteach isna huiscí seo agus maomhaigh iad. Tabhair fios dúinn ar do chumhacht 'is ar an ngealltanas 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: Téigídh amach isteach sa domhan fear, cinnte leis an bhfios, go bhfreagróidh an Domhain-Mháthair ar n-urnaithé, go dtiocfaidh an féile bheatha thar náis don domhan, agus go bhéarfaidh an Domhain-Mháthair ag an am san a beannachtaí go leor daoibh.

Siocháin! Siocháin! Siocháin!

ORDER OF WORSHIP

During winter and spring

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.

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

Céiliúraithe: Árd-Draoi agus an Iarthóir

AN ACHAINÍ:

AD: A Dhomhain-Mháthair fhlaithiúil shnite go deo, guíonn do pháistí do bheannacht ar an n-iarthóir seo, gur mhian leis bheith fé do réir.

AN CAITICESMA:

AD: An ngeallan tusa, le fios iomlán, an Domhain-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 dtuigean tusa nádúr an bhain bheatha go léir agus cad as go dtagann sé? An dtuigean tusa?

I: Tuigim-se.

AD: An dtuigean tusa ól na n-uiscí beatha 's an íobairt bheatha, a ofrálaimid chun ár Máthar? An dtuigean tusa?

I: Tuigim-se.

AD: Mar sin de, an bhfuil tusa ullamh beith coisricthe do réir na Domhain-Mháthar?

I: Táim-se.

AN COISREACAN:

AD: I n-ainm na Domhain-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 Domhain-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

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!

MAYDAY, SEASON SURPASSING!

(Ancient Irish Poem, suitable for Beltane)

Mayday, season surpassing! Splendid is color then. Blackbirds
sing a full lay, if there be a slender shaft of day.
The dust-colored cookoo calls aloud; Welcome, splendid summer!
The bitterness of bad weather is past, the boughs of the woods
are a thicket.
Summer cuts the river down, the shift herd of horses seeks
the pool, the long hair of the heather is outspread, the soft
white bog-down grows.
Panic startles the heart of the deer, the smooth sea runs apace—
season when ocean sinks asleep—blossom covers the world.
Bees with puny strength carry a goodly burden, the harvest of
blossoms; up the mountain-side kine take with them mud,
the ant makes a rich meal.
The harp of the forest sounds music, the sail gathers—perfect
peace. Color has settled on every height, haze on the lake
of full waters.
The cornrake, a strenuous bard, discourses; the lofty virgin
waterfall sings a welcome to the warm pool; the talk of the
rushes is come.
Light swallows dart aloft, loud melody reaches round the hill,
the soft rich mast buds, the stuttering quagmire rehearses.
The peat-bog is as the raven's coat, the loud cookoo bids welcome,
the speckled fish leaps, strong is the bound of the swift warrior.
Man flourishes, the maiden buds in her fair strong pride;
perfect each forest from top to ground, perfect each great
stately plain.
Delightful is the season's splendor, rough winter has gone,
white is every fruitful wood, a joyous peace in summer.
A flock of birds settles in the midst of meadows; the green
field rustles, wherein is a brawling white stream.
A wild longing is on you to race horses, the ranked host is
ranged around; a bright shaft has been shot into the land,
so that the water flag is gold beneath it.
A timorous tiny persistent little fellow sings at the top of his
voice, the lark sings clear tidings; surpassing May-day of
delicate colours.

—Taken from *Ancient Irish Tales*,
(The Boyhood Deeds of Finn)

COLD, COLD!

(Ancient Irish, suitable for Samhain)

Cold, cold!
Cold tonight is the broad plain of Lurg,
Higher the snow than the mountain range,
The deer cannot get at their food.

Cold til Doom!
The storm has spread over all:
A river is each furrow upon the slope,
Each ford a full pool.

A great sea is each loch, which is full,
A full loch is each pool,
Horses do not get over Ross-ford,
No more do two feet get there.

The fishes of Inis Fail are a-roaming,
There is no marge nor well of waves,
In the lands there is no land,
Not a bell is heard, no crane talks.

The hounds of Cuan-wood find not
Rest nor sleep in the dwelling of hounds,
The little wren cannot find
Shelter in her nest on Lon-slope.

On the little company of the birds has broken forth
Keen wind and cold ice,
The blackbird cannot get a lee to her liking,
Shelter at the side of Cuan-woods.

Cozy our pot on the hook,
Crazy the hut on Lon-slope:
The snow has smoothed the wood here,
Toilsome to climb by kine-horned staves.

Glenn Rigi's ancient bird
From the bitter wind gets grief,
Great her misery and her pain,
The ice will get into her mouth.

From flock and from down to rise
—Take it to heart!—were folly for thee:
Ice in heaps on every ford,
That is why I keep saying "cold!"

—Taken from *Ancient Irish Tales*
(The Hiding of the Hill of Howth)

The Greek Order of Worship (summer)

by Richard Shelton 1969

Ω Κυριε, αφες τασδε τρεις αμαρτιας.
Συ μεν πανταχη ει, ημεις δε ιερουργουμε σοι ενταυθα
Συ μεν αιδης ει ημεις δε ιερουργουμε σοι τοισδε
ειδεσιν

Συ μεν ου χρηζεις λιτων τε ημετερων και θυσιων,
ημεις δε διδομεν σοι τασδε λιτας και θυσιας
Ω Κυριε, αφες τασδε τρεις αμαρτιας.

Σοι αποδιδομεν τοδε τας αφθονιας μερος, ως ημας χρη
απελθειν σοι.

Πρωτον μεν Διος παρος τε σπευδομεν, ος τον βιον ημιν
διδωσιν.

Αθηνης τε. η την σοφιαν.

Και δε Αφροδιτης σπευδομεν, η τον ερον ημιν διδωσιν.

Και δε Διονυσον σπευδομεν, του φιλατον, χαρματος
βροτω, τω ημεις διδομεν τηνδε αυτης δοσιν
οινον.

Translation (by Katie Hines)

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.

[This ceremony is incomplete. Only the Greek portions are printed here.]



Order of Common Worship for a Protogrove.

This SDNA service is designed for a protogrove, ie, one without a true ArchDruid (a member of the Order of Dalon ap Landu). It is designed for 4 Speakers. If there are fewer, they may reassign the parts. P=People. Service starts with all some distance away from the altar, which is usually a rock at the foot of a tree, or any other place of natural beauty.

Invocation

SP 1: O lord, forgive these three sins that are due to our human limitations; Thou art everywhere,

P: But we worship Thee here;

SP 2: Thou are without form,

P: but we worship Thee in these forms;

SP 3: Thou has no need orf prayers and sacrifices.

P: Yet we offer Thee these prayers and sacrifices.

SP 4: O Lord, forgive these three sins that are due to our human limitations.

P: O, Mother, cleanse our minds and hearts and prepare us for meditation.

Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, all divide to form a circle around it.

Praise

Here an Incantation, Poem or Hymn of praise is recited or sung by any.

Offertory

SP 1: From the Earth-Mother comes the gift of Life, and it brings us together here. In thanks we bring these gifts, wrought of Her bounty and our effort. O Mighty Eagle, bear these gifts of love aloft as bread for the Gods, that they may bless our works.

(People bring any gifts they may have for the Gods to the altar. There follows a brief silence, in which each person asks for the fulfillment of material or external needs.)

SP2: From Be'al comes the gift of awareness, and it brings us together here. In wonder we bring this praise, wrought of His light and of our effort. O Flowing Winds, carry our songs of love on high as wine to the Gods, that they may guide our sight.

(People offer songs, poetry, etc, if they have them, individually or as a group. There follows a brief silence, in which each person asks for the fulfillment of spiritual or internal needs.)

Sharing

SP 3: *Places filled chalice of Waters (Summer-alcoholic, Winter-plain water) on the altar and speaks:*

SP 3: O Earth-Mother, bountiful and ever flowing forth, we ask your blessings on these Waters. In them, help us to find strength and enlightenment, like a circle of trees on the top of a hill. With them, make us one with each other, and with all thy children, like a ring of trees in the heart of the forest. Through them, bring us one consecrated in Dalon ap Landu, and make of us a Grove in the midst of the world. O Be'al, who dwellest in every heart, lead us on the path to awareness.

SP 3: *retrieves the Chalice and sips from it, passing it to the one on hir*

(Summer-left, Winter-right). Each person sips and passes it on. When it returns to SP 3, a small amount should be left. SP 3 pours the remains onto the altar, saying:

SP 3: To thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee.

Meditation

Benediction

SP 4: Let us go forth into the world, secure in the knowledge that the Gods have heard us, that Be'al will answer our prayers and that we go forth with the blessings of the Earth-Mother.

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



Exorcism in Time of War

The Invocation

O Dalon Ap Landu, I invoke thee!

Thou art everywhere, yet thy manifestations are beclouded by the hatred of men.

Thou art without form, yet men have forgotten that thou pervadest all form.

Thou has no need of our sacrifices, and we offer thee none, for we come with thy praise upon our lips, but with great fear in our hearts.

O Dalon Ap Landu, hear us!

The Reading

The Charge

These are the times of darkness and confusion. We have seen men deliberately spread the fires of pestilence and death, yet that fire brings only more dark.

We have seen men take up the sword and spread dissension between nations, between races, between brethren, between father and son.

We have seen the blood shed until the green forests and fields are turned red.

We have seen men countenance this that their pride might be assuaged.

And we have cried out in agony that this might not be, for this is directly repugnant to the law of God, to the law of Nature, and to the Conscience of Man.

Therefore, I, _____, a priest of Dalon Ap Landu, do solemnly adjure and charge all men of true and contrite heart and spirit to take up this cause, this cause to end this wanton strife, bloodshed, killing, and destruction.

And yet, I adjure all to observe that charge previously laid upon us: that, in our wrath we not take up the sword, nor yet the burning brand, lest we ourselves be guilty of that violence that we decry.

The Exorcism

O Dalon Ap Landu, hear us!

We who are beset by the fires of darkness have sworn ourselves to smother them. Yet the awesome magnitude of the darkness misgives us, and we humbly beseech thee thine aid and comfort in the task whereunto we are set.

Wherefore, I, _____, a priest of Dalon Ap Landu, do solemnly pronounce the Curse of the Druids upon him who willfully harbors this spirit of Dark, who willingly urges the trammels of war upon us,

And I, _____, a priest of Dalon Ap Landu, do exorcise this malevolent spectre from the ways of the waking world; I do unloose all forces of the Mother against Darkness, that these fires might be extinguished.

And we do pledge that we will not stand idle, lest our very souls be likewise extinguished.

Prayer and Benediction

O our Mother, grant us thy peace and life; Go, and peace attend you in your work.

Order of Consecration (usually of altars)

The Exorcism

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

The Invocation

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

The Petition

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

X: Grant us thy blessing.

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

X: Grant us thy blessing

Attend us now, o Spirits, as we lighteth this fire of consecration. *{Originally "as we offer this sacrifice"}*

X: Grant us thy blessing

Here the fire shall be lit upon the altar

X: Grant us thy blessing

Accept this, consecrate it.

X: Grant us thy blessing

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

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

The Chant (the Congregation)

Hallow this altar, Hallow this altar,

The Answer

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

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

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

The Benediction

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

Order of Investiture for Arch-Druids

*(This Order of Investiture for Arch-druids should follow the Incantation of a regular service. Following the Investiture, the newly-invested Arch-Druid should continue with the Sacrifice. The responses ordinarily give by the Preceptor should be given by the out-going Arch-Druid. This is **not** the only, fixed way to consecrate an Arch-Druid.)*

O Earth-Mother, forever fertile and bountiful, we sing to thee our praise and ask that thy blessing and understanding be granted unto this person who is chosen to serve thee.

Are you, _____, who have been duly chosen, ready to enter this office of service to the Earth-Mother and to lead others to her worship and service? Are you?

Have you been sealed to the service of the most mighty and powerful and fertile Dalon Ap Landu and to the service of the great All-Mother? Have you?

Hear, then, these charges that are laid upon them who enter this office:

* That you shall direct in this grove the worship of the Earth-Mother, offering to her the sacrifice of life, consecrating in her name and in the name of Dalon Ap Landu the Water-of-Life and of Sleep.

* That you shall guide people's thought to the praise of the Mother, and minister to her children who have need of your aid.

* That you shall observe the feast days of the Druids and mark the periods of the moon.

* That you shall determine that the secular affairs of the grove are attended.

[This next passage is used only at Carleton]

That as Arch-Druid of Carleton, you shall head the Council of Dalon Ap Landu, discharging such duties as it may delegate unto you.

Hear finally that to you is given the right to consecrate people to the Order of Dalon Ap Landu, and upon you is laid this solemn charge: that this office shall not falter through your neglect.

This do you hear?

Response: This I do hear.

This do you affirm?

Response: This I do affirm.

I therefore, (first name only), Arch-Druid of _____, do relinquish unto you this office and the rights and charges thereof. May the Earth-Mother grant unto you her light and understanding as you discharge your office. I have hereby discharged mine.

First used at the investiture of Richard Shelton.

Ordination of First Order Druids

Unlike the other Orders of Reformed Druidism, there is no fixed liturgy of ordination. There is a general custom which can be elaborated upon as the Priest sees fit.

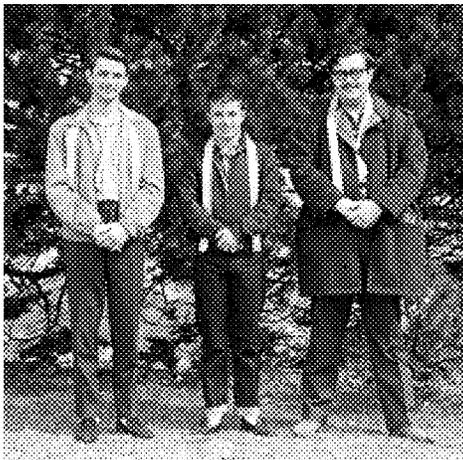
Usually the Priest will ask for aspirants to the First Order, just before the waters are about to be passed around. The Priest will then go to the aspirant and ask if the aspirant believes in the two Basic Tenets of Reformed Druidism:

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

If the aspirant replies affirmatively, the Priest takes the chalice and dips their fingers in the Waters and draws the Druid Sigil on the forehead of the aspirant. Then the aspirant drinks some of the Waters. The Priest then declares them to be a First Order Druid.

If there are several aspirants to the First Order, say a half-dozen or more, instead of going through each separately, they may be asked the basic tenets as a group, followed by separate head-annointings.

Another custom has developed at Carleton College. There, any one of the first or second orders being able to ordain another person into their own orders, in the absence of an existing Priest. This tradition kept the Carleton Druids going from 1985 to 1992.



Server Zempel, AD Frangquist, Preceptor Larson, c. 1965

Ordination of Second Order Druids

*To be inserted after the **consecration** and before the **meditation** in the Order or Worship. It can of course be the sole purpose of the Order of Worship, or an incidental part. It is generally only done in the Summer Half of the Year as it requires Alcohol or Potent Sugar-water. Usually the Priest of the service asks if anyone wishes to enter the Second Order, after having consecrated the Waters..*

*Another alternative is to bring the aspirant forward during the Order of Worship's **invocation** and after asking the **Questions, shown below**, have the aspirant respond to the normal **Catechism of the Waters**. After the **Consecration of the Waters**, proceed to the **Sealing to the Second Order**.*

(NOTE) *Have everybody sip the Waters before the initiate, but leave plenty for her/him to drink. It is often a good idea to consecrate a second chalice to ensure that enough Waters will be ready for the Aspirant's ordeal.)*

Invocation

O Earth-Mother, bountiful and ever flowing forth, we Thy children, invoke Thy blessing upon this aspirant to serve thee.

Questions

PRIEST: Do you, in full consciousness, promise to serve faithfully the Earth-Mother, ministering to Her followers, and following you duties as a Druid of the Second Order to the best of your ability? Do you?

Aspirant: I do. *(or close enough)*

PRIEST: Do you understand from whence comes the source of all life, and the nature of the source of all life? Do you?

Aspirant: I do.

PRIEST: Do you understand the partaking of the waters-of-life, and the sacrifice of life that we offer-up to our Mother? Do you?

Aspirant: I do.

PRIEST: Are you ready, then, to be sealed up to the service of the Earth-Mother? Are you?

Aspirant: I am.

Sealing to the Second Order

(Priest dips fingers in consecrated waters and makes a Sigil on forehead of the candidate every time the word "seal" is spoken in the following:)

In the name of the Earth-Mother;

I **seal** you to Her service in the house of the spirit of the South.

I **seal** you to Her service in the house of the Spirit of the North.

I **seal** you to Her service in the house of the Spirit of the West.

I **seal** you to Her service in the house of the Spirit of the East.

Finally, I **seal** you to the service of the mighty, the blessed, all powerful and fertile All-Mother Earth, thus consecrating your life to Her cause.

The Ordeal

(Hand the candidate all the remaining waters-of-life)

PRIEST: Take and drink—all of it!

(Return to the Order of Worship, usually at the Meditation)

Hazlenut Grove's (NRDNA) Addendum to the Ordination of Second Order Druids

After finishing the chalice, the candidate goes off for a period of isolated meditation in which she or he assembles an altar or sacred space, and meditates upon the five-fold Powers of the Mother. When s/he returns, the AD asks the following five questions in order to determine what has been discovered in hir meditation.

AD: Of what did you meditate upon the Power of the Mother? (Fire of Earth)

C: Gives an extemporaneous reply.

AD: Of what did you meditate upon the Beauty of the Mother? (Water of Earth)

C: Gives a reply.

AD: Of what did you meditate upon the Understanding of the Mother? (Earth of Earth)

C: Reply.

AD: Of what did you meditate upon the Wisdom of the Mother? (Air of Earth)

C: (pause for reply from C)

AD: Of what did you meditate upon the Magick of the Mother? (Spirit of Earth)

C: (pause for reply from C)

(Return to the Order of Worship, usually at the Meditation)

Ordination of Third Order Druids

This ceremony has been left out because we feel that candidates should not have an opportunity to see the words until after the vigil. We apologize to the curious.

Researchers should contact the International Druid Archives to obtain the complete text.



*AD Scharding of Carleton and AD Adams of St. Olaf,
wearing their "ceremonial hats of office," April 1993*

Ordination Of Fourth Order Druids

O Mother, we thy servants praise thee. Grant us thy presence now, as we worship thee in the form of Grannos, the healing springs. Fill this person with thy power., that they may be made fit to serve. Hear now these words, found in a hymn to the Waters, form the Rig-Veda:

Forth from the middle of the flood the waters
Their chief the sea, flow cleansing, never sleeping
Indra, the bull, the thunderer, dug their channels:
Her let those waters, goddesses, protect me.

Waters which came from heaven,
of those that wander dug from the earth,
or flowing free by Nature,
Bright, purifying, spreading to the ocean,
Here let those waters, goddesses protect me.

Those amid whom goes Varuna, the sovereign,
He who discriminates men's truth from falsehood,
Distilling mead, the bright, the purifying,
Here let those waters, goddesses, protect me.

They from whom Varuna the King, and Soma,
and all the deities drink strength and vigor.
They unto whom the universal Agni entered,
Here let those waters, goddesses, protect me.

Understand that these words as a sing of the power in the waters
that flow beneath the Earth.

I, (in the name of) the Patriarch of the Fourth Order, the Order of Grannos, the healing springs, because you have served faithfully and well the pursuit of truth, and because you have earnestly sought to know what is to be found in the bosom of the Earth, ask you to join in the fellowship of the Order of Grannos. Know that we find the Mother's pleasure to extend her power to men in the form of a spring as it rushes forth from the Earth. Even as the waters-of-life of the Answer, so the healing springs minister to the needs of men, cleansing the weary and lifting up the weak in the body and in spirit.

As you follow the Mother in Grannos, you must be ready to life up in like manner. If any man comes to you for aid, you must not refuse him your counsel and help. You must visit the weak and weary in body, encouraging them and giving of your strength to their aid. this is the path of a follower of the Mother in Grannos: to lift up those who are fallen. Think now upon this life, and when you are ready, answer if you would follow.

(PAUSE)

ASPIRANT: I am ready to follow the Mother in Grannos.

Then in the sign of the most mighty and powerful Mother Earth, I seal you to the service of Grannos, the healing springs. Let your life be a life of service to all men, that you may accomplish this end.

Descend now into this person,
O Mother, with thy power of healing!
Take now this chalice as a sign and badge of your office. Fill it with the waters-of-life, and give it to the weak and to the needy, remembering always the source of all gifts and all strength.
Go forth now and heal and strengthen, in the name of Grannos, the healing spring
Peace! Peace! Peace!

Ordination of Fifth Order Druids

Order of Braciaca

O our Mother the Earth, who hast taken the form of malt, which men name Braciaca, the grain that sustains thy servants and gladdens their hearts, we ask thee to look upon this thy servant and to bless their life. As the germinating grain, let them grow in thy service; as the sprouting grain doth change to sweetness, let them increase in grace and favor in thine eyes in the eyes of all mankind.

(Portions of malt or grain shall be distributed. The officiant shall cast small amounts five times upon the altar.)

Our praise has mounted up to thee like the leaves of the sprouting grain. O Braciaca, accept now this sacrifice offered to thee, accepting the sacrifice of the candidate here before thee, and also their life into thy service.

(Like wise the candidate throws grain five times on the altar saying:)
Accept, O Braciaca, this sacrifice and my life, and grant thy blessing.

(Return to the officiant)

Hast thou accepted this dual sacrifice, O Braciaca? I call upon the spirits of the growing fields and fresh waters to make answer.

Praise be, our sacrifice has been accepted and the dedication of our lives has found favor in the sight of the Mother of all.

(Sprinkling the fresh water from the earth on the altar, the officiant says:)
O Braciaca, lord of malt and the goodness, thereof, look with favor upon this thy servant; consecrate, seal, and dedicate that person to a life of goodness that shall be an example to all men, and bestow thy blessings upon that person as they go through a life dedicated to thy service.

O Druid, your sacrifice has been offered and accepted; your life has been offered and received. Do you accept the call to serve, to be an example to all men, that your life may be a guide to those who shall come after, and pledge that you will do nothing to disgrace the life bestowed upon you in the service of the Earth-Mother?

Aspirant: I do.

Then by the authority in me vested, I seal you yet again, and bind you to the service of all mankind.

(Remaining water shall be poured on the altar in a moment of silent meditation.)

Rise, servant of Braciaca and of mankind, and go forth into the world of men, knowing that your sacrifice and your life have found acceptance, that our prayers have been answered, and that you go forth with the blessing of the lord of all.

Peace! Peace! Peace!

Ordination of Sixth Order Druids

Order of Belenos

O Belenos, lord of day, let now thy radiant goodness descend upon us as we who would be faithful unto thee seek fulfillment in thy glory.

I now call upon _____ to come and kneel before me.

Long has been your search: longer still it shall be; but may you be guided in the light of the sun as you continue. Hear now the charge of the Order of Belenos, which is the Sixth Order, the Order of the Sun.

Know that we have seen the smile of Belenos, bright, radiant, raining glory and warmth down upon the bosom of the earth from his seat on high in the midst of the blue heaven.

Know that all things owe him their strength and power; for his gift is the glorious gift of the energy of life, which is in all things which do grow and live upon the face of the earth.

Know therefore that you, as a priest of Belenos, shall be charged with the observance of his festivals of midsummer and midwinter, for on those days does the sun reach its highest points in its course through the sky.

Know also that the color of the Sixth Order is the color of Belenos, and the golden ribbon which I shall present to you shall you wear on the days of midsummer and midwinter and at such other time as you may wish, for they are it is the symbol of Belenos.

Now I would ask of you this one question:
"What is the nature of the sun night?"

(At this point, the candidate answers the question in their own way; they have already been given the chance to meditate upon the question. IF they give a suitable answer (which may be in the style of Zen) the ceremony proceeds.)

The arise, and hear these words of institution: Even as I am powerless to control the rising and the setting of the sun, but bow before the power of Belenos, so also am I powerless to consecrate you to his service. Only at his hands shall you be ordained, in a process that you yourself have now begun. When the sun has set, and then risen again, and shone down upon you, then if your heart is pure shall you be truly Druid of the Order of Belenos.

Lift now your eyes toward the sky; and raise your arms in adoration to Belenos; as I now present you with the token of your Order.

(Here the candidate is presented with their gold ribbon.)

Go now, and bring into the hearts of men the warmth and cheer of Belenos, that the light of truth might shine for them even as does the light of the sun.

Peace! Peace! Peace!

Ordination of Seventh Order Druids

Order of Sirona

O Sirona, we invoke thy presence now. Rise out of thy murky depths, and receive this, thy humble servant.

May you now receive the blessings of all the Gods and Patriarchs:

May you have:
The strength of Dalon Ap Landu
The mercy of Grannos
The sweetness of Braciaca
The radiance of Belenos
The Power of Taranis .

May your wisdom be as vast as Llyr.

And may you be at home with the mystery of Danu.

Strengthen now your spirit with this charm from Atharva-Veda,

O Sirona, Queen of the Seven great flood-waters, Princess of the seventy times seven rivers, Mistress even of the Cannon [a river], accept this sacrifice as a token of our devotion, and grant us Peace. We pray that this, thy servant, may be found acceptable in thy sight as unto thee we commend his spirit.

SPLASH!

(The Candidate is thrown in water)

Now by the authority vested in me, I proclaim you Patriarch. Join now the college of your distinguished Brothers.

Go forth into the world of men, serving the Earth-Mother, and ministering to her followers in the name of Sirona.

The New Order of Diancecht

a.k.a. the replacement of the Order of Grannos

To All Members of the Order of Dalon ap Landu of the Reformed Druids of North America; Peace

This is to announce the reformation of the 4th Order in Reformed Druidism, the Order of Grannos, Lord of Healing Springs. This Order is open to 3rd Order Druids of any Branch of the Reform who are interested in healing, whether psychic, magickal, psychological or medical.

The badge of the Order is the green ribbon and, the green chalice. The Waters are Chartreuse. The Order will be organized along the lines of the decisions of Autumn Equinox, 19 Y.R. of the Coalition Council of Dalon ap Landu.

There are two Degrees within the Order which a member may apply for, depending upon their speciality and achievement in healing. They are:

The Degree of Miach, named after the son of Dian Cecht, the Irish God of Healing, who healed with magick. This Degree is primarily for magickal & psychi healers, counsellors, etc. The badge of the Degree is a silver border or stripe across the end of the ribbon.

The Degree of Airmed, named after Dian Cecht's daughter, who healed with herbs. It is for herbal & chemotherapeutic healers, medical workers, and body manipulators. Its badge is a gold border or stripe.

No one except the Matriarch can hold both Degrees, and her ribbon-of-office is distinguished by having both the gold and the silver stripe.

The Ordination involves obtaining a book of anatomy, preferably Gray's, some spring water, a spring of herb, and pricking the finger. I trust the last doesn't sound heretical. It is done as a sign of the life of the body, and as a remembrance of every time a healer must cause pain in order to heal. Members are expected to have a valid first aid & CPR card, or their equivalent, and to carry a small kit to Services for cut fingers, etc. It need not be large. Mine has a bandana, a tampon, some bandaids, and antiseptic in it, and fits in an old bandaid box. Members are encouraged to start a Healer Conclave in their Grove, but need not do so. Members are expected to be in touch with the Matriarch at least once in a while.

Ordinations can only be confirmed by the Matriarch (i.e. Joan Carruth), and performed by her or by someone authorized by her, such as another member of the Order, or the candidate's ArchDruid. A solitary Third may be authorized to be Ordained by any other member of the Third Order.

The Matriarch is anxious to hear from any interested Third Order Druid, or any ArchDruid who can suggest a member of their Grove for the Order of Grannos.

May the Earth Mother grant success to this endeavor.

Joan Carruth. DAL. OG
Matriarch of the Order of Grannos
November 1981 c.e.

The New Order of Lugh (of the Long Hand)

Dear fellow Druids: The forest have their order and the waters have their order; the light has its order and the rivers have their order. The heavens, the oceans and the earth have an order. The original ten orders are a cycle of knowledge of nature. The later orders, for bards, magicians and healers, are ways of praise. Siblings, some have praise to give who cannot speak poetry, and cannot heal, and as yet cannot work magic. We are like the Zen monk Enku, wanting to carve ten thousand images of the diety. We praise the Mother with the work of our hands. So, for slightly inarticulate craftspeople such as myself, I have successfully begun an Order of Lugh.

"Lugh (Ludd, Nudd) was a very popular deity in his day, and the patron of all crafts. There is a story of how he demanded entrance to the hall of the Tuatha De Danann and was told he must have some skill they needed; he rattled off every craft known to the Celts, but they already had representatives of each. He got in by winning a chess game in some books, and by being a jack-of-all trades in others. He is also connected with light and kingship, and has been called "the Gaulish Mercury".

"Anyone of second order or higher is welcome to join the Order. There is no real need for an identifying sign, for the people of Lugh will forever be making them. Initiation consists of the candidate making a small 'image of the Mother' (any aspect) of/on some flammable material and casting it into the fire at services. If accepted (I faced the four directions), the candidate then stammers something before the congregation, about each act of craft being an act of faith or something. 'Twould be nice if the congregation would then congratulate him/her.

"Creation is not the making of the unique but the combination and rediscovery of what already is. It is therefore both a meditation and a praise of nature. Many of us have already dedicated a landscape or a batch of bread in our hearts—now this power can be manifest with the name Lugh. Natural materials nice, not essential.

"As to organization: I am not greedy for the title of Matriarch. Since I'm the first member, I'll collect comments, new, etc. until someone volunteers to replace me; no need to stress the leadership aspect of the diety. I happen to be RDNA, but you could all please show this announcement to your Groves anyway? Peace!" —Katya Luomala, DAL 1978

Highly simplified procedures for joining the order of Lugh, Reformed Druids of North America, as related to Stephen McCaully, ArchDruid of Hazelnut Grove, January 1979.

One: Decide to create worshipfully, or worship creatively
Two: Construct a flammable offering of a suitably Druidic nature.

Three: Tell your Archdruid you would like to cast it into the service fire, so he/she can choreograph.

Four: Do it.

Five: Tell the grove, and Matriach of your deed.

Prerequisites: status as a second order Druid or higher. Some sincerity and initiative

1993 Addendum from Luomala to Scharding

Founded 1978 - Matriarch, Katya Luomala - for the creative, especially those who use their hands.

Dedication ceremony: The ceremony is insert into the regular Order of worship, or done separately at a sacred fire with witnesses. The aspirant, understanding that the sacrifice symbolises his/her individual process of creation in service of the Earth Mother and son Be'al, consigns to the flames a flammable product of his/her creative activity. When this is accepted, it would be well for the assembled congregation or witnesses to heartily congratulate the new member of the Order. (Usually before passing of Waters of Life)

Aspirants should be of the Second Order or higher, of either sex. They should sincerely desire the patronage and guidance of the guardians of craftspeople symbolized by the Celtic god Lugh, the Ingenious, of the Long Hand. The Matriarch or Patriarch, similarly inspired, will eagerly surrender stewardship of the Order to those other members inspired to shepherd it.

Example: To become Matriarch of Lugh I made a goodly copy of the original document on the formation of the Order of Lugh and consigned it, immediately after the sacrifice acceptance of the regular Saturday service, to the service fire. It was accepted and so was I... the assembled congregation congratulated me with good cheer. I am matriarch by default, as the only member so far, that I know of.



Four members of the Order of Puck: ADF AD Isaac Bonewits, Tony Taylor of Keltria, Sam Adams, & Mike Scharding; plus two witnesses: Jane Franklin & Richard Shelton, April 1994

The New Order of Puck A Chaos for Mischief-makers and Pranksters

First transmitted by
Grand Bonnerizian-Pkah-Pkah-Whooseheeee
Michael Seamas Anthony "Ping" Ulhail Scharding

I am gathered here today to induct () into the mischievous order of Puck. For far too long, the aspect of fun has been left out of our lives. Some may ask, why we have created this order, my answer is: "To get to the other side." Some may ask, why have I brought others to this order, my answer is "Because it's there".

Remember our motto in your lightest hour:
"How ask Why?"

Your solemn duty, should you choose to accept it, is to keep profane the special days of April 1st, the Midsummer Solar Solstice and Friday the 13th. On these days you to goeth forth and prey upon especially serious persons and cause them grievous confusion, yea verily!, up to the point of annoyance. And the number of tricks shall be at least four amongst at least three people; one these people must be someone whom you have never met. Also, one really great hoax per year is required of the candidate. You are also required to induct one other person each year to this Order, if possible, in order to perpetuate this crime.

You will know our members by our secret handshake and password as first demonstrated by Grand Bonnerizian-Pkah-Pkah-Whooseheeee:

(Perform the Super Secret Handshake and say the first password which happen to be an ordinary handshake and saying "Hi there.")

Whenever you meet someone who knows this handshake or calls out this password; there you have found a potential recruit to the Order. Use caprice when choosing other to enter this Order. IF you feel the person is a violable candidate, then follow with the second password: "Puck you? Puck me?" If they respond favorably, in your opinion, they are ready to enter the order. Take them aside someplace private and inform them of the existence of the Order and ask if they wish to enter. If they agree to enter, relate to them what our inspiring theological author once said:

(Perform the Curley Stooge Floordance spin)

Now that you don't understand the duties and irresponsibilities of this order, know that this Ceremony cannot be changed except to make it far more sillier without deleting any of the previous words. It must become bulkier and more confusing with each new addition; but it is not to be transmitted or published by any electronic means or to be revealed to non-members; but to be kept secret to ensure it's impotency. Upon ordination, all future candidates must receive an updated copy of the Order of Puck ceremony and the correct insignia; the aforesaid object of which I will now presently present unto your physical embodiment and carriage for your mental though processes and nerve endings.

Question: Do You Accept This Office?
(Present the sacred insignia)

of the Hockey Puck and the
black ribbon of office.)

As you now bear the sacred insignia of the order, remember that even as our dearest hopes and dreams are contemptuously treated by the Hockey Players upon the cold, slippery, "Ice-rink of Life", remember the Joy of the Goal and the wondrous Zamboni machine that smoothes the rough spots. There are many spectators who are watching you and hoping that you'll fly into the teeth of society's primmess. Yet other slogans for our Order are: "So Mote in Eye be" and "I love the Sprite in You" and for further wisdom on our Order, read "A Midsummer's Night Dream" by Billy Shakespeare.

On each of the aforementioned special days, you will slyly or openly wear this, you Puck and Ribbon of office, around your neck (or appropriate body part(s)) to attract possible candidates. Only if they pass the aforementioned tests of membership are you ever to tell them of the existence of the Order of Puck. Otherwise let them stew in confusion and grin evilly and wink at their inquiries of your strangeness. Remember the holy question of the Grand Bonnerizian—(etc): "How do you keep a Turkey in suspense?"

Special Charge for first-day initiate:

I as, a Puckster, do say unto ye, new sibling, that your first-day "ordeal/sign of new office" is to do this until sunrise tomorrow:

Think of something not too embarrassing, but sufficiently odd to make that the day very special.

Go now and do the deeds and duties of your office, treacherous-sibling-in-Puck, I hereby ordain you —Here— there— everywhere — Oh— Macdon... what was I saying? Kaaa! Oh forget it. Begone you!

(Perform the closing Three Stooges eye-poke and block)

(Start acting silly)

The End

Puck Permit Business Card

I carry this around in my wallet, as do the other eight members.

Grand Order of Puck (est. 1994)

This permit allows the bearer to escape retribution for all pranks and jokes because she/he is a registered mischief-maker (RM-M). Disgruntled parties and recipients of practical jokes should present their grievances to our headquarters. Our number is: 507-663-1221.

Lighten up!

The New Order of Suzuki

An Order for Promoting Meditation & Martial Arts

Description: Established in honor of Daisetz Teitaro Suzuki who brought Zen to the West. Like all the Higher and Speical Orders, this order is to stimulate Druids to contineued spiritual inquiry. The Order of Suzuki is dedicated to a particular skill, to Meditation and/or self-knowledge through a mature martial arts training program. The symbol of the Order of Suzuki, when needed, is a simple cord with a few plain paper pendants hanging from it, worn about the waist. There is no leader and it is open to any 1st Order Druids or higher. It can be administered by oneself when one feels ready or by any teacher of one's choice. There are no obligations except what one places on oneself. The basic rite may be elaborated as one sees fit, the following is only a recomendation.

Rite of the Order of Suzuki:

1. Overnight quiet vigils are permitted, but unnecessary. Winter vigils may be indoors.
2. At dawn, light a candle and perform your morning exercises or stretching.
3. Pour three pints of a liquid into a shotglass on the ground, and **never** stop pouring.
4. Occasionally, remove the shotglass from the stream of liquid and swallow contents.
5. Return the cup to the stream of liquid.
6. Repeat 4 and 5 until the liquid is exhausted.
7. Meditate on this exercise.
8. Read this story: A Japanese Zen master received a university professor who came to inquire about Zen. It was obvious to the master from the start of the conversation that the professor was not so much interested in learning about Zen as he was in impressing the master with his own opinions and knowledge. The master listened patiently and finally suggested they have tea. The master poured his visitor's cup full and then kept on pouring. The professor watched the cup overflowing until he could no longer restrain himself. The professor cried, "The cup is overfull, no more will go in!" "Like this cup," the master said, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?"
9. Feel the wet ground and know that the liquid you did not drink is not entirely gone.
10. Meditate.

The New Order of Bambi

An Order for Animals, Hikers and Responsible camping

Description: This is an order to encourage people to go hiking or walking outdoors in a responsible manner. It is dedicated to the Bambi of Walt Disney fame, who was terribly frightened by the forest fire caused by irresponsible outdoorsmen. This Order may be entered by any 1st Order Druid or higher, and may be administered by themselves when they feel ready. The Founder, Michael Scharding, will be Patriarch until someone requests the office, but he will not care for any organizational activities in the Order. The symbol of the Order is a buck-brown ribbon with white spots (like a fawn) and is worn on the neck.

Rite of the Order of Bambi:

1. If possible, a trip to state park or a large natural area should be attempted. Hike in and camp there overnight. Build a responsible fire. Sleep as much as you wish. Hike out.
2. If you spot any of Bambi's friends (a rabbit, a skunk, a bear, a racoon, or an owl) that is sufficient, but spotting a deer is considered best. Judge for yourself, based on the behaviour of the animal. Good spots to look are in transitions from field to forest or at river banks.



Abernethy, Fifeshire.
Reconstructed from fragment.

A King's Wedding

The following wedding service was composed by Adr. Robert Larson and was used to join the king (or Rí) of his clan, herein referred to as Cody, and a woman of lesser rank in the clan, herein referred to as Janie. The wedding was performed on Lá Lúnasa (Lughnasadh), 13 y.r. and contains references to this holiday, (there is also an amusing Gaelic pun connected with this choice of a wedding day).

Arch-Druid: Let the couple to be joined together be brought forward.

[Processional. Cody should be on Janie's right at the altar.]

Arch-Druid: Ye have come before me today to have your lives joined. It is a most auspicious day for this act, for today, Lá Lúnasa, is a day of rejoicing over the coming fruition of all the gifts of the Mother, the two greatest being Life and Love. Now does the flowering of your love for each other bear fruit as ye become one.

[AD picks up aspergillum.]

AD: *[To Cody]* I ask thee, a Rí, if thou wilt be joined to this woman.

Cody: Aye.

AD: *[To Janie]* I ask thee, Janie, if thou wilt be joined to this man.

Janie: Aye.

AD: *[To both]* I ask ye together if ye will be joined to each other.

Both: Aye.

[AD sprinkles both.]

AD: *[Handing a piece of bread to Cody]* As food itself, so art thou to her.

[Handing piece of bread to Janie] As food itself, so art thou to him.

[Handing piece of bread to each] As food itself, so are ye to each other.

[Handing cup to Cody] As drink itself, so art thou to her.

[Handing cup to Janie] As drink itself, so art thou to him.

[Handing cup to each] As drink itself, so are ye to each other.

[Cody and Janie extend arms. AD binds them, starting from underneath, behind thumbs.]

AD: *[To Cody]* With this arm shalt thou hold her, with the other shalt thou protect & comfort her.

[To Janie] With this arm shalt thou hold him, with the other shalt thou protect & comfort him.

[AD picks up aspergillum.]

AD: As life itself, so art thou to her. *[AD sprinkles Cody.]*

As life itself, so art thou to him. *[AD sprinkles Janie.]*

As life itself, so art ye to each other. *[AD sprinkles both.]*

AD: Thou art now one in the sight of the Gods. When They look upon the one, They see the other, however distant. When they look upon the twain, they see but one.

May the Mother shower Her blessings upon thee throughout thy life, may Danu smile upon thee and make thy life fruitful, and may Lugh light thy path through brightest day and darkest night and shine in thee always.

Siochain! Siochain! Siochain!

A Marriage Ceremony

Note: If possible, the Chant should be intoned during the processional.

Arch-Druid and Preceptor advance to the altar, inscribing the sign on the ground. The Arch-Druid steps into the sign, closing it after him. He turns toward the gathering and says:

AD: I call upon the couple to be joined to come to the altar.

*(During the couple's processional, any music desired or an appropriate reading may be inserted.) (Wagner is not suggested.)
The couple having arrived, the Arch-Druid invokes:*

AD: Oh, Earth-Mother, we call upon thee to bless these people gathered upon thy bosom for this joyful occasion. We ask thee to smile upon thy bosom for this joyful occasion. We ask thee to smile upon this couple who have decided to become one.

Arch-Druid turns to the couple.

AD: Have you brought sacrifices with which to invoke the Mother's pleasure?

Both: We have.

AD: Give me then your sacrifices.

The Arch-Druid receives the sacrifices and binds them with a green ribbon. He offers them to the Mother:

AD: Oh, Earth-Mother, the two sacrifices of thy children unto thee are become one. Receive them, I pray thee, in the spirit in which they are given, and permit me to join these two as man and wife in thy name! Hast thou accepted their sacrifice, O our Mother? I call upon the spirit of the North to give answer.. of the South... Of the East... Of the West.

Praise be, your sacrifice, dedicated to the fertility and renewal of life, has been accepted!

I ask you now, (man's name), wilt thou have this woman, (name) as thy wife? Wilt thou be like unto an oak with her, giving her strength and shelter? Wilt thou provide for her as the Mother permits and protects her come fair or foul? Wilt thou have her above all others?

Man: I will.

AD: I ask you now, (woman's name), wilt thou have this man, (name), as thy husband? Wilt thou be as the grass of the field unto him, comforting him and sustaining him in his need? Wilt thou be his waters-of-life, refreshing him and making him joyful, as well as thou canst, come fair or foul?

Woman: I will.

AD: Kneel please.

(At this point, any tokens the couple may wish to give each other should be exchanged.)

AD: Have you any token of your love which you wish to exchange?

Couple: We do.

AD: I ask you then, to give them one to the other.

(If there are no tokens, this part should be deleted.)

The Arch-Druid ties the right hand of the man and the left hand of the woman together with green ribbon, saying:

AD: As I join you with this ribbon, so may the Mother join you with her might.

The Arch-Druid turns to the preceptor.

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

P: The Waters of Life.

AD: From whence do these waters flow?

P: From the bosom of the Earth-Mother, the never-changing all-mother.

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

P: She has!

AD: Then give me the waters! *(He is given the waters.)*

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 by thy power, as we take and drink of thy secret essences!

(He sips, and turns to the couple.)

I, in the name of the Earth-Mother, marry you in the house of the spirit of the South (With fingers dipped in the waters, sign is made on the foreheads of the couple.)

I marry you in the house of the spirit of the North. (Sign)

I marry you in the house of the spirit of the West. (Sign)

I marry you in the house of the spirit of the East. (Sign)

Finally, I marry you in the name of the mighty, the blessed, all-powerful, and fertile Earth-Mother, consecrating your joining in the name of the all-mother Earth!

(Sign. Then drinks of the waters)

(Note: from now on, the couple is addressed in the singular, for they are now one in the sight of the Mother.)

AD: I ask thee now to share with each other the partaking of these waters-of-life, which the Earth-Mother, in her bounty, gives unto thee.

(The drink all and return the chalice to the Arch-Druid.)

Then I, as a priest of the Reformed Druids of North America, as a priest of the Lord of the Groves, Dalon ap Landu, (Here insert any other titles which pertain.), say you are most truly joined together as man and wife.

You two are now one in the sight of the Earth-Mother. When she looks upon the one, she will see the other, however distant. When she looks upon the twain, she sees but the one. I ask Danu to bless this fruitful, but I myself cannot give unto thee the blessing of Danu. Go thou forth and earn it in the time-honoured way.

Peace.... Peace... Peace....

An Old Fashioned Wedding

This ceremony is based upon Paleo-Pagan and Neo-Pagan elements taken from Slavic, Baltic, Celtic and other sources. It is similar in many ways to those used by modern underground Paleo-Pagans in Europe, but has been rewritten for use by Schismatic Druids. Its use is, of course, entirely optional. It's racy for me (Scharding), but others liked it.

Either the Priest ("P") or the Priestess ("Ps"), if not both, should belong to the Third Order. Traditionally, they should be wearing robes of gold, silver, white, red and blue. The Bride ("B") and Groom ("G") traditionally should wear brown or white or green or be skyclad. There must be a fire on the altar at all times during the rites, though the P & Ps should make an effort to avoid setting their hair on fire. Ritual tools upon the altar should include: a sword, a broom, a knife or sickle, a cup of water, a chalice, a container of whiskey, candles, a dish of earth, incense and thin green ribbons.

During most of the rites, the Bride faces the Priest and the Groom faces the Priestess. The ceremony should start early in the day, outdoors, in the Summer Half of the Year. Beltane or Midsummer is nice.

Portions of this ritual were used for the famous/infamous wedding of Morning Glory and Tim Zell, who composed the "All that I ask" poem.

[Priest and Priestess (P & Ps) process to the altar, followed by the Bride and Groom (B & G). The members of the Grove and guests may stand or sit in a large circle around the altar and the main participants. The Grove's Bards should be singing or leading an appropriate song.]

P: I am the God.

Ps: I am the Goddess.

P&Ps: Together we are Eternity. In the sight of our Parents, we consecrate these elements of Earth [*earth is blessed and sprinkled on B&G*], Air [*incense is blessed and blown upon B&G*], Fire [*candle is blessed and flame is run swiftly—and carefully—under the throats of B&G*], and Water [*water is blessed and sprinkled on B&G*]. In Their sight and the sight of our sisters and brothers, we consecrate you with love and joy.

P&Ps: Do you understand, fully and completely, your duty to love, defend, honor, protect, fulfill and give joy to your mate and your sisters and brothers?

B&G: We do.

P: Have you conformed to those just laws of the land concerning the establishment of matings?

B&G: [*Had better say*] We have.

Ps: Is there anyone here with a just reason why these two should not be mated? If so, speak now, or forever be silent, for their sake and yours!

[If any objections are made, the ritual stops long enough for a duel between the disputing parties; Groom with objecting men, Bride with objecting women. The duel may be symbolic or real. The Bride's father, for example might hold a ritual duel with the Groom, or his mother fight with the Bride. Or a mock battle may be held between the clans of the Bride and Groom. If the duel is serious, however, and any major injury or death occurs, it is best to stop the wedding entirely and begin on another day from scratch.]

P: Have you brought sacrifices to the Mother?

B&G: We are ready to bring them.

[B&G are handed knife or sickle, go to tree, ask permission, cut two sacrifices and bless the cuts on the tree. They then return with their sacri-

fices to the altar, where the twigs are blessed by the P& Ps, and laid separately upon the altar.]

P&Ps: What do you ask?

B&G: All that I ask is thy desire

All that I seek is for thy care.

My earth is thine, and thine my fire

Our waters one, my breath thine air.

P: Have you, _____, chosen consorts for your sanctification?

B: I have. They are _____, _____, and _____.

P: Who is the eldest and who the youngest?

[Male consorts give ages and line up behind Bride; first the eldest, then the youngest, then the one in between.]

Ps: Have you, _____, chosen consorts for your sanctification?

G: I have. They are _____, _____, and _____.

Ps: Who is the eldest and who the youngest?

[Female consorts give ages and line up behind Bride; first the eldest, then the youngest, then the one in between.]

P&Ps: The choices have been made and well. Let the feasting begin!

[The Groom goes off to a private place with the Priestess for half an hour or so, while the Bride goes off with the Priest. What they do there is their business, but ritual intercourse is emphatically expected. Meanwhile, the Consorts and the rest of the guests begin feasting and carousing. When the Bride comes back, she goes to the Eldest Male Consort and takes him off for half an hour, while the Groom does the same with the Eldest Female Consort. The Bride and Groom spend at least a half hour with each of the Consorts; Elders first, then Youngest, then Middle. Only after being sanctified by the Clergy and all three Consorts do the Bride and Groom have intercourse with each other, preferably in public. Since there is usually an orgy going on by this time, the public intercourse is easily managed. While the B&G are thus engaged, the P&Ps should also be having intercourse, as representatives of the God and Goddess.

Several hours later, all return to the ritual circle. The B&G again face the P&Ps. The sacrifices on the altar are bound together with green ribbons. The right hand of the Bride is bound to the left hand of the Groom.]

P: O Earth-Mother, the two sacrifices of thy children unto Thee are become one. Receive them, we pray Thee, in the spirit in which they are given, and permit us to join these two as mates in Thy name.

[The sacrifice is placed in the bound hands of the B&G, who lift it to the sky, as the Ps asks:]

Ps: Hast thou accepted their sacrifice, O our Mother? We call upon the Spirit of the North to give answer.... of the South....of the East....of the West... of the Zenith....of the Nadir... of the Holy Center!

[Assuming that no drastically large omens indicating the Mother's displeasure occur..]

P&Ps: Praise be! Your sacrifice, dedicated to the fertility and renewal of life, and to the consecration and sanctification of your mating, has been accepted!

[The Bards should sing another song here.]

P: Do you, _____, understand exactly what it is you are doing?

B: Yes, I am promising*[Bride reads her half of the mating contract].*

Ps: Do you, _____, understand exactly what it is you are doing?

G: Yes, I am promising...*[Groom reads his half of the mating contract].*

[The mating contract should be complete and explicit. It should state the rights, duties, privileges and responsibilities of each partner. It should state whether the mating is monogamous, polygamous, polyandrous, polygynous, etc. It should state the amount of freedom or limitation (physical, mental, emotional, creative and sexual) each is placing upon the other. It should state the expected duration of the mating and grounds for separation. It should be in writing, with a copy for the Bride, a copy for the Groom, a copy for the Grove records, and a copy for the ritual.]

P&Ps: Are the witnesses here and ready?

W: We are!

[Witnesses (usually the Consorts) step forward. B&G, P&Ps, and all official Witnesses sign the mating contract (all four copies) as well as any forms required by Civil Law.]

P&Ps: The contract of the mating has been signed and sealed. Now take this copy and send it to the Gods, that it may be in Their memories forever.

[B&G take fourth copy of mating contract and burn it in the altar fire.]

P: Have you any further tokens of your love to exchange?

B&G: Yes/No. *[If yes, the rings or other items should be exchanged].*

Ps: *[Touching the ribbons binding their wrists]* As you are joined by this ribbon, so may the Gods join you as one, for so long as your love shall last.

B&G: So be it.

P&Ps: Let us raise the Power!

[The guests join hands in a ring, singing an appropriate song and perhaps dancing. The P&Ps take the energy raised and shape it to form a psychic bond between the couple and a shield around them, while the B&G kiss or are otherwise intimately engaged.]

P&Ps: Let the words be said!

B&G: All that I ask is thy desire

All that I seek is for thy care

My earth is thine, and thine my fire

Our waters one, my breath thine air.

[Note: the consecration of the waters-of-life is reserved to the Third Order Druids and Druidesses. In the following, it is assumed that this is the Priestess. It could of course be the Priest, in which case the dialogue would be reversed. If both are of the Third Order, they should decide ahead of time which will perform the consecration.]

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

P: The waters-of-life.

Ps: From whence do these waters flow?

P: From the bosom of the Earth-Mother, the never-changing All-Mother.

Ps: And how do we honor this gift that causes life?

P: By partaking of the waters-of-life.

Ps: Has the Earth-Mother given forth of Her bounty?

P: She has! Mightily have the sacred fluids come forth on this day, and greatly pleased are the Gods of Love and Joy!

Ps: Then give me the waters!

[The Ps holds the chalice of whiskey and water, and consecrates it with the following:]

Ps: 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 these together by Thy power as we take and drink of Thy secret essences.

[Ps drinks of the waters, then hands the chalice to the P. He drinks and the chalice is passed on to the B&G. They hold it while the P&Ps dip their fingers in it and make the Signs of the Mother and the Father on the couple's foreheads (both on both) during the following:]

P&Ps: In the name of the Mother and of the Father and of Their Holy Child: We seal you as mates in the house of the Spirit of the North *[signs are made on B&G's foreheads]*. We seal you as mates in the house of the Spirit of the South *[signs]*. We seal you as mates in the house of the Spirit of the East *[signs]*. We seal you as mates in the house of the Spirit of the West *[signs]*. We seal you as mates in the house of the Spirit of the Zenith *[signs]*. We seal you as mates in the house of the Spirit of the Nadir *[signs]*. And we seal you as mates in the house of the Spirit of the Holy Center *[signs]*.

Ps: Take now and share with each other the waters-of-life, which the Mother in Her bounty has given unto you. *[B&G drink and empty chalice.]*

P: Now I, a Priest of _____ and _____, *[insert proper titles]* do make this declaration:

Ps: Now I, a Priestess of _____ and _____, *[insert proper titles]* do make this declaration.

P&Ps: In the sight of our Parents, these two before us are joined in mating and in love, in this world and all worlds to come, for as long as their love shall last. Blessed remain forever.

ALL: Blessed remain forever!

[Bards may sing a closing song. At this point the couple are completely mated. The feasting and carousing continue until the food and intoxicants run out. The Consorts (both male and female) traditionally act as servers to the Priestess, Priest, Bride and Groom for the rest of the party.]

A Wedding Contract

*From the wedding of Isaac and Selene Bonewits last August 6th
(1978).*

This marriage bond shall be a link, but not a chain.
Our marriage shall, for the time being, consist of the two of us.
Others upon mutual consent, may be added to our family.
Our primary affections and commitments as individuals shall be to each other, however, both of us shall be free to share love and affection with others whom both would deem not unworthy.
Both of us shall strive to maintain open communication between us while respecting each other's right to privacy and occasional isolation.
Each of us shall be supportive of the other's growth in body, mind and spirit, and accept that this will sometimes be inconvenient.
This contract may be renegotiated at any time upon a month's notice, to provide time for thought. No decision to terminate this contract will be made by either without at least three months of joint counseling with a mutually agreed-upon counselor
This marriage shall be built upon a foundation of sensitivity and mutual consideration for each other's needs and desires.

Suggestions for a Druid Funeral

Thanks be to the Gods that we have not yet had any need for performing a funeral or other memorial service for a member of any Reformed Druid movement. (Not true as of 1995—Michael Scharding) But sooner or later we will have need of doing this and it is well that such matters should be considered ahead of time.

Rather than attempting to write out a service, let us instead consider various ideas that will help an Arch-Druid/ess or solitary Druid/ess to construct a ritual service that will have full meaning for all parties concerned.

Reformed Druids have a variety of beliefs and nonbeliefs concerning the matter of Death and an afterlife. It is best to attempt to find out what the deceased's attitudes were, so as to make the service coincide with his or her wishes. If the deceased was available to discuss the matter prior to his or her death, someone in the Grove should have made it a point to inquire about the person's wishes and beliefs. If, however, the death was sudden, indirect and compassionate inquiries should be made of the deceased's family and friends.

Any attempt to perform Druid funeral services for a person whose family disapproves of Druidism will be met with disaster. In such cases, it is best to hold a memorial service without the presence of the deceased or the surviving family.

If, however, the family is willing to let the wishes of the deceased be followed, and allow Druid services to be performed, a number of customs may be practiced.

Perhaps the oldest is a Wake. The members of the Grove, as well as any other family and friends who wish, gather together and hold a party. All present get intoxicated, cry, talk about the deceased and share their sorrow. The life story of the deceased is told and appreciated. His or her habits, tastes, accomplishments and goals are recounted and his or her role in the Grove reconsidered. If possible, the coffin within which the deceased is to be buried should be placed in a position of honour during the wake.

The deceased may be buried in the middle of a grove of trees and an oak sapling planted above the gravesite. This may be done with ashes as well, should the body have been cremated.

If the deceased shall have expressed a wish to recycle properly, an attempt should be made to prevent embalming, as this process makes it very difficult for the body to return to the soil. About the only way to escape universal embalming laws is for your Grove to become a legal religious body of some sort, buy land out in the country and build a small temple. That way, you may then have, in most cases the right to run a "church cemetery" for your members right next to your temple or church building. Private church cemeteries are frequently exempt from the state laws pushed through by the funeral industry. You will then have to arrange your own transportation for the body and see that it is buried within twenty-four hours.

If you do buy land for a Grove cemetery, it might be nice to plant your first Druid/ess at the top of a hill and subsequent Druids in a circle around the spot, thus creating an oak grove, each tree of which shares the essence of a past member of the Grove. If bodies are buried, it is necessary to make sure that local wells and streams will be in no danger of contamination.

The deceased may wish to be buried along with his or her Druid robes and tools. Even if you are unaware of the deceased's feelings in the matter, it may be taken for granted that any Druid/ess who was also an occultist will wish to be buried with her or his favorite magical tools.

If a stone monument is to be put up instead of a tree being planted, a menhir carved with the deceased's name, rank and most salient characteristic would be appropriate.

Some Druids may wish to be cremated and have their ashes scattered over the soil in the woods or local fields. In most states, this would have to be done surreptitiously, since it has a tendency to be

illegal.

If an actual religious ceremony is held, it should follow the wishes of the deceased as far as they may be know. Probably the Libation prayer from the Order of Common Worship would be most appropriate as a theme: "To Thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee."

If the deceased expressed an intention of returning as soon as possible in a new body, all newborn children conceived after the date of the death should be watched closely for the next several years, to see if any give evidence of being the party in question. They should not, however, be given the deceased's name (though all the children in the Grove should be familiar with it) unless they specifically ask for it to be given them.

At the next Samhain celebration, a plate might be laid out for the spirit of the deceased. The deceased should be specifically mentioned in the day's service and his or her memory honored.

One day from the date of the death, a memorial party could be held. This should be as cheery as possible and mark the end of the mourning period.

Ideas on at least on Druidic attitude towards Death and dying may be found in The Epistle to the Myopians. But all Druids should meditate upon the subject of Death (especially their own) from time to time, especially at Samhain, and should endeavor to see to it that the other members of the Grove know their wishes in these matters.

Third Order Druids and Druidesses who write funeral services are encouraged to send to the other members of the Council of Dalon Ap Landu and to the Editor of The Druid Chronicles, so that others may be inspired with ideas when it becomes their turn for this somber task.

Dave's final Meditation at Carleton (1966)

Three years ago
Gone now
They found something
had a good time
could laugh.

Restrictions now gone
still must laugh
If you can't laugh
you are dead, and
your religion dying.

Your spirit is your own
Find what you will
but together good
yuks.

If A-D can't laugh,
or sermonizes,
Kill him!

I leave you....

(Announce meetings)



Original Introduction to the Book of Liturgy

Praise to the Mother!! This book contains the weekly Order or Worship of the Earth-Mother, the Orders of Worship for the Greater and Lesser Festivals of the Druid year, and for the sealing and consecration of Second and Third Order Druids.

No part of this book is to be kept secret from any member of the secular association of the Reformed Druids, nor from any called to be Druids, but it is not to be kept in the hands of any but a Third Order Druid.

Further, all of these Orders are to be celebrated only by a Third Order Druid called to be an Arch-Druid of the Carleton Chapter, or designated by the Arch-Druid of the Chapter specifically to conduct the service.

All of these Orders are the work of Arch-Druid David Fisher, Second Order Druids Howard Cherniack, Norman E. Nelson and David A. Frangquist and Second Order Peter Basquin. Until such time as a Council of the Priest of Dalon Ap Landu shall so affirm, they shall be the sole Orders valid for Reformed Druid worship at Carleton.

Declared by
David H. Fisher
Arch-Druid

on the 91st Day of Geimredh in the First Year of the Worship of the Mother.
(January 31st, 1964)

Printing History of the Liturgies

What is the Order of Worship?

Much of this is well discussed in my General History of Reformed Druidism; but basically it was originally devised by David H. Fisher in April 1963. We don't exactly know where he got the material, but it bears a strong similarity to the Episcopalian service and to some fraternal Druidic rites.

The generic Order of Worship was originally devised for the use of holding regular Saturday Noon services at Carleton. After the mandatory Chapel Requirement was rescinded, the Saturday services became gradually less important, and the 8 festivals rose in importance. By the late 1970s, Saturday services had fallen out of use at Carleton. Some of the missionary groves continued to have Saturday services up until the 70s, but most found it a bit too frequent for their schedules. The Order of Worship remains as a good generic, non-dogmatic ritual whenever you want to hold a service outside of a festival-setting. The basic Order of Worship essentially has become a working template for designing rituals for the eight festivals, marriages, funerals, consecrations, ordinations to various special Orders and other sundry purposes.

Where did the Liturgies of ARDA come from?

The following historiography section will discuss more on individual liturgies. I drew upon four sources to compile Part Three:

1. The Black Book of the Liturgy
2. Frangquist's Prayer Book
3. The Druid Chronicles (Evolved)
4. The International Druid Archives

The Black Book of Liturgy

Just as the Green Book of Meditations (Volume 1) in Part Five was designed as an aid for Arch-Druids too lazy to look up meditations for their services, so has the Book of Liturgy been designed to offer pre-packaged rituals for the Priest too lazy to design their own rites. The rites offered were examples of what you can do, not restrictions. There never were any official printings of the Black Book, everybody made copies when they need it, until Michael Scharding did an official printing in 1993. Isaac used several entries from the Black Book to include in the Urtex section of DC(E).

The title comes from the Black binder cover that contained it. The Black book was essentially a convenient sub-division of the Blue Book of the Archives. The contents of the Black Book were added to over the years. At the end of Morrison's Archdruidcy, its contents were:

1. Introduction of David Fisher (The Imprimatur)
2. Common Order of Worship (summer version)
3. Oimelc #1, #2, #3
4. Service for Beltaine (with Stage directions)
5. A Service for Midsummer (half of it)
6. A Service for Lughnasadh
7. A Reading for Lughnasadh
8. Samhain #1, a responsive reading, Samhain#2
9. Service at the Winter Solstice
10. A Chant for Midwinter
11. A meditation for Midwinter
12. Ceremony of Consecration
13. Order of Investiture
14. Exorcism in Time of War
15. Greek Order of Worship

Frangquist's Prayerbook

Frangquist had a small address book in which he had typed services. He gave me a copy while visiting in October of 1993. It was the

first time that I had seen the 4th to 7th order services appear in the record books (well, the 5th was printed in DCE). All were of 1965 vintage. The contents of the prayer book was:

1. Order of Common Worship (Summer and Winter Version)
2. Ordination of Druids first through seventh
3. David's Final Meditation at Carleton
4. Incantation to Midsummer by Frangquist

The Druid Chronicles (Evolved)

by Isaac Bonewits published once August 1976.

Almost everything from the first half of the "Liturgies of the Druids" in DC(E) has been reprinted in ARDA. The historiographies can tell you more about the different pieces. Basically everything in the first half of DC(E)'s section was brand new to the eyes of the Carleton RDNA and of Californian Druidical origins. The second half of the collection, called "ur text" came from the Black Book of Liturgy". There was one unusual item in Isaac's "ur-text" that wasn't in the Black Book, Fisher's original Summer Order of Worship version. I have no idea how Isaac got his hands on that. DC(E)'s original contents were:

1. Order of Common Worship (Summer and Winter Versions)
 2. Ordination to the Second Order
 3. Oimeic, Beltane, Lughnasadh, Samhain
 4. Winter Solstice, Spring Equinox, Summer Solstice, Fall Equinox
 5. A King's Wedding
 6. An OLD fashioned Wedding
 7. Suggestions for A Druid Funeral
 8. The Gaelic Rituals (Summer, Winter, 2nd Order)
 9. May Day, Season Surpassing Poem
 10. Cold, Cold Poem
- URTEXT RITUALS**
11. Ceremony of Consecration
 12. Oimeic Service of Worship #2
 13. Original Order of Common Worship: Summer Half of the Year
 14. A Service at the Winter Solstice
 15. A Service of Sealing to the Service of Braciaca and of Man (fifth order)
 16. A Service for Midsummer (only half of it)

International Druid Archives

collected by Michael Scharding

Over the years, I collected several pieces of liturgy from various sources. The last three items below were printed in the Druid Chronicler at some point. But we have originals.

1. Late 70s Berkeley Orders Of Worship (Summer and Winter Versions)
2. Samhain #3 and Fall Equinox of Carleton
3. Order of Worship for Protogroves
4. A Marriage Ceremony
5. Order of Puck
6. A Wedding Contract
7. Order of Diancecht
8. Order of Lugh

Historiographies of the Liturgies

Historiography of Section One: Generic Liturgies

Detailed Orders of Common Worship (Summer & Winter versions) These are identical to Isaac's version in DC(E). Except for the section titles of each section and the directions, these are identical to David Frangquist's version between 1964-1966. I suspect this because of the lines in the Invocation "Forgive us these three errors". I suspect that David Fisher originally used "Forgive us these three Sins". Otherwise little difference between Frangquist and Fisher.

Ordination of Second Order Druids Arranged by Michael Scharding 1993. Again, except for the section titles and directions, identical to Fisher's 1963.

Ordination of First Order Druids Arranged in 1993 and discussed by Michael Scharding based on oral history.

Various Traditional Invocations The first three were translated from the original ancient Irish by Prof. John Messenger, the RDNA's original faculty advisor, in 1963. For more details see their endnote entries in the Book of Customs of the Chronicles. The fourth invocation is the "Hymn of the Earth-Mother" composed by Kathryn Courtice and put to music by Peter Basquin during the first months of the starting RDNA in spring 1963.

Simple Orders of Common Worship (Summer & Winter Versions) Easy-to-read arrangements by Michael Scharding, 1993.

Eight Special Orders of Worship for High Festivals I believe these versions were made by Robert Larson, with occasional revision by Isaac Bonewits and by members of the Berkeley and the Twin Cities Groves. It should be emphasized once again that the use of these rituals is entirely optional, and they were printed in DC(E). They were probably written almost at the same time, giving a cyclical feeling of a whole year through slight transistions. They were composed between 1975 and August of 1976, most likely. Special notes by Isaac follow for these Orders:

Samhain: The Chant was written by David Fisher, in 1963 c.e., and appears both in the Chronicles, and the custom of repeating the Sacrifice and the Reply was started by Robert Larson. Numerous poems and songs suitable for this holiday may be found in the Book of Bards.

Winter Solstice: Larson notes that he usually uses special "sun waters" for this rite: mead, whiskey, Irish Mist, etc. The last part of the Chant may be sung by the entire Grove, to the tune of "O Tannenbaum" with the final line as an "Amen".

Oimeic: There is a special Communion Hymn written for this service by Robert Larson, which can be found in The Book of Bards.

Spring Equinox: This holiday is not celebrated by some orthodox members of the RDNA. Larson uses special "Sun waters" here as well.

Beltane: Numerous songs and poems for this holiday are found in The Book of Bards.

Summer Solstice: The suggestion of the use of mistletoe as the sacrifice may be startling to those who did not realize that Midsummer, like winter, was considered one of the best days of the year to gather mistletoe, because it was sacred to the Sun-fir-storm Gods. The use of "Sun waters" is also appropriate to this holiday.

Lughnasadh: Larson wishes to point out that the Chant, which gives so much emphasis to the Sun God, was written that way for two major reasons; firstly, because Lugh is a Sun God and secondly, because Larson is a member of the Order of Belenos. He suggests that other Druids may wish to

add or change verses to fit their personal preferences in deities. The fact that Larson is a Sun Priest may explain one reason why he wrote the ceremonies for the Solstices & Equinoxes.

Autumnal Equinox: This holiday is not celebrated by some orthodox members of the RDNA (as with the Spring). The "sun waters" may be used. Some Groves may wish to add an additional Chant of the Gods of the Hunt and the Harvest.

Historiography of Section Two: Alternative Versions of Liturgies

Order of Common Worship: Summer Half of the Year: I suspect that this is the earliest version of the Order of Worship, possibly from the Spring of 1963 and written by David Fisher. Arrangement is just like he did it. First printed in DC(E).

Late 70s Berkeley Orders Of Worship (Summer and Winter Versions)

I added these two versions to ARDA, because they are special. These are unusual versions of the Order of Worship because they were written in the last two years of the 70s for the Berkeley Grove by Isaac Bonewits. The Summer version was written between Feb and May 1980. The Winter version between August and November 1979. This period was one of great tension for Isaac Bonewits, as he became more and more convinced of the necessity of a neo-Pagan Druid religion; and he was beginning to suspect that the RDNA wasn't close enough to this goal. During this time he was involved with several other neo-pagan religious organizations and studying many types of liturgies. Isaac was also trying to come up with a powerful ritual for his new image of Druidism, and this shows in his careful arrangement of this service. Isaac told me that he was heavily inspired by the Star Wars movies when he composed the original version of this ritual in 1978. The "Thou art God" line is from Heinlien's "Stranger in a Strange Land", adopted by The Church of All Worlds", which Isaac was very interested in as a potential neo-pagan structure to build a Druid group with in the future ADF.

Specific points to notice is the heavy involvement of the group with choruses; far beyond the involvement of any other ritual on record. There is also a great many more beliefs expressed by the group than most RDNA grove would ever agree upon. The ritual is very much a binding ritual, to bring about like-minds, with very specific spoken goals. They give the reader a good version of what Isaac wanted the RDNA rituals to become, as he talks about in his Epistle of the Apocrypha.

I would highly caution the reader from assuming that the contents of these rituals would be agreed with by Carleton Druids; especially the older ones. These rituals are far more in the realm of purely religious in a Neo-Pagan sense than most older RDNA could tolerate.

Samhain #1: This was probably written by Fisher in fall of 1964. Noteworthy is the Welsh addition to the invocation, invoking Be'al. This is the only known use of a god's name in place of the generic "O Lord". Most of the time the identity and interpretation of "O Lord" is left up to the congregant's imagination. Also noteworthy is the absence of an invocation of the Earth-Mother.

Samhain Chant by David Fisher: Although found labelled as "A Midwinter Chant" of pre 1966 origin, the original text was by Fisher for Samhain of 1964 as is proven by examining Chapter seven of Customs in the Druid Chronicles. Not part of Black Book.

Samhain #2: Not present in the original Black Book of Liturgy as given to Shelton. This is probably from Shelton's typewriter

between 1969 and 1976.

Samhain #3: I found this ritual in a binder that Andrea gave me in 1992. It is the only ritual of the 1986 to 1990 period that survives in its near entirety. It comes from the early days of this revival, 1987, when a great deal of attention was paid to DC(E). Over the years the Wiccan elements would tend to become dominant. Heiko Koester and Jan Schlamp were the most active Druid leaders at the time in Carleton.

A Service at the Midwinter Solstice: Although not originally in the Black Book of Liturgy as given to Shelton, it was written by Norman Nelson, probably in December 1965 at the Vermillion Grove of South Dakota, but possibly from a Dec 63 or 64 service also. The Winter Solstice is not popular at Carleton because it is cold, and everybody has gone home for the academic Winter Break. It was chosen for inclusion in the Urtext of DC(E).

A Call to Mother Nature: Used on the 1964 Winter Solstice. Probably collected by David Franquist, his source was from the Harley Manuscript 1585, FF. 12 v. -13r.

A Chant for Midwinter: Similar to the Samhain chant by David Fisher above. It could be by Norman Nelson or by David Fisher, more likely the former since he wrote the service for that year; but possibly by Fisher as a personal touch to Norman's service. Dec. 1963?

A Meditation for Midwinter: (From Ecclesiastes 7:8-10, 14) Most likely from Franquist or Fisher, who had scoured biblical literature for Druidic phrases. Probably discovered by them before Dec. 1965.

Oimeic Service #1: Written before 1966, probably by Fisher during 1964 or 1965.

Oimeic Service #2: Written by Gary Zempel during 1966 or 1967. It was the one chosen for the Urtext Oimeic service in DC(E).

Oimeic Service #3: Not Present in the Original Black Book of Liturgy as given to Shelton. It was probably written between 1969 to 1974, by Shelton.

Beltane Service: Not present in the original Black Book of Liturgy. It was probably inserted by Richard Shelton and it is probably of his authorship between 1969-1976. The stage directions were taken from a letter from Shelton to Morrison in 1976, explaining the customs of Beltane as Shelton knew them.

Lughnasadh: Not present in the original Black Book of Liturgy as given to Shelton. It is therefore probably also from Shelton's typewriter, especially since it is accompanied by a reading, with proper footnoting (a trademark of Shelton). Lughnasadh was not popular at Carleton since it took place during the summer vacation when everybody was away from the Grove.

A Chant for Midsummer: Written in the summer of 1963, probably by Fisher. The DC(E) urtext version has only the first half as does the Black Book and it has only the first entry of the ritual that contained it: with the same text as the generic summer order of worship, except that it uses "Sins" instead of "errors" in the invocation.

Incantion to Mid-Summer #2: Written by Franquist in the Summer of 1964 at Camp Ma-Ka-Ja-Wan Grove in Wisconsin, near Chicago.

Fall Equinox: As indicated, this is from the 1986-1990 revival period of Druidism at Carleton and was probably written by Heiko Koester and Jan Schlamp in Fall 1987. Noteworthy is its use of the Spiral Dance and "Isis, Astarte" chant which are common Wiccan ritual elements. It is interesting that RDNA needs to be explained.

Historiography of Section Three: Strange and Rarely Used Stuff

Irish Version of Orders of Worship (Summer and Winter Ver-

- slons**) These were translated by Robert Larsen into Irish for use of the Berkeley Grove and published in DC(E) in 1976. There was some debate in the late 70s over whether the NRDNA liturgy should be done in Irish, since it was more Celtic. Most declined. This version was mostly used by Robert Larson during his stint as ArchDruid of the ODNA grove of the Clann na Brocheta with the Irish performers.
- Irish Version of Second Order Ordination.** See entry above. An Irish version of the Third Order also existed but not was widely distributed.
- Mayday, Season Surpassing!** Was included with the Irish rituals in DC(E). Finn Mac Cumhail supposedly wrote this in order to prove his peotic ability and makes a good reading for Beltane. Acquired by Larson from Cross & Slover's works.
- Cold, Cold!** See above. This is a spell poem and make a good Samhain reading.
- Greek Version of Order of Worship (Summer Version):** Written by Richard Shelton between May 1969 and May 1971. He primarily used this for the Classic Department field trips in the Arb, where any current Druid would hold a service.
- Order of Worship for a Protogrove** This was one of Isaac's ideas from the mid to late 70s when he was setting up groves throughout the US. Probably 1977 to 1980 period. Such a ritual could be used by a group of people who wanted to be SDNA or NRDNA, but didn't yet have a Third Order Druid to hold the services. Isaac then went on long trips and ordained a Third Order For each Grove. Except for the Neo-Pagan leanings, which I don't really go for, I like them and they show a deomocratic approach to the service, without hierarchy. It's a pity David Fisher didn't go this route in the early years.
- Exorcism in Time of War:** Written by Shelton to asperge the spirit of the Vietnam War from the country. Probably between Fall 1969 to Spring 1971. Apparently it worked.
- Consecration of Altars:** This can be dated to April of 1963, making it the oldest known liturgy in the book. It was written by David Fisher for the consecration of the first altar at Carleton during the first weeks of Druidism. The original Druids at Carleton had a debate at that time, as is shown in the Early Chronicles of the *Druid Chronicles*, over whether to use animal blood sacrifice or plant sacrifice. Happily they chose to only use plant sacrifices. The original lines of "Attend us now, O Spirits, as we offer up this sacrifice" was changed to "Attend us now, O spirits as we light this fire". The original instructions of "Here the blood of sacrifice shall be spilled upon the altar" was changed to "Here the fire shall be lit upon the altar." The original is kind of grisly to think about.
- Order of Investiture of Arch-Druids:** First performed by Steve Savitzky unto Shelton in spring 1969. Used fitfully since then. It was primarily designed for Carleton usage, but could be used by other groves.
- Ordination of First Order Druids:** For more on first order Druids see the *Druid Chronicles* under the Book of Law and Customs -Chapter 1. I wrote this section.
- Ordination of Second Order Druids:** Written by Fisher in 1963. Title headings by Michael Scharding.
- Hazlenut Grove's (NRDNA) Addendum to the Second Order** A copy of this was presented to me in 1993 when Tezera mailed me a copy of the "Dead Bay Scrolls". The five fold system is indicative of a strong Wiccan background.
- Ordination of Third Order Druids:** Written by Fisher in Spring 1964. Not to be disclosed. Strangely enough, it is the only part of the Reform, except for member lists, that are not open to the public. We feel that knowing its contents makes the vigil less exciting and less insightfull.
- Ordination of Fourth Order Druids:** The entrance-rite to the Order of Grannos (of Healing) was written by Fisher in May of 1964. Since the Patriarcharchy, originally held by Fisher, is currently in abeyance; it is assumed that any 4th Order Druid may perform it without his permission.
- Ordination of Fifth Order Druids:** The entrance rite to the Order of Braciaca (of Malt) was written by Nelson in the May of 1964. Nelson is the current Patriach and should be consulted by 5th Order Druids before the rite is administered.
- Ordination of Sixth Order Druids:** The entrance rite to the Order of Belenos (of the Sun) was written by Frangquist in May of 1964. Frangquist if the current Patriarch and should be consulted by 6th Order Druids before the rite is administered.
- Ordination of Seventh Order Druids:** The entrance rite to the Order of Sirona (of bubbling hot springs) was written by Gary Zempel in the May of 1966. Currently the Patriarch, Zempel, is in abeyance and there are no other members of the 7th Order.
- Ordination of Elgh, Ninth or Tenth Order Druid:** The Council of the Seventh Order never chose the Patriarch of the Eight Order, so the Higher Orders of 8, 9 and 10 do not and can not exist.
- The New Order of DianCecht:** Made by Joan Carruth in 1981 as an alternative to the Order of Grannos which, to all appearances, seemed defunct. The Order was very active from 1977 to 1981. There are about 4 members. It has the most complicated ribbon-system of all the orders.
- The New Order of Lugh** Made by Katya Luomala, the last of the original line of Carleton Arch-Druids, wrote this in 1978. A simplified rite from January 1979 is included from a letter from Katya to Stephen. The last part is an addendum from Katya to Scharding in 1993. There are currently only three members, to my knowledge..
- The New Order of Puck:** Made by Michael Scharding in April 1994, currently having about 8 members and possibly growing more silly. In some respects, it was a statement about how silly I consider the higher orders in most cases. Although the sprite Puck may be of Celtic Origin, my inspiration was Shakespeare's England.
- The New Order of Suzuki:** Made by Michael Scharding in January 1996 during the coldest part of the year. It is generally a hope that more people will concentrate on meditation than ritual. I also desired that at least one of the Special Orders be specifically of non-Celtic origin, in this case Japan, although Zen goes back to China and eventually to India. Larson notes that the Bramhins of India are related through Indo-European connection back to the ancient Druids. Sigh.
- The New Order of Bambi:** Made by Michael Scharding in January of 1996 while listening to Disco music and confined indoors due to a severe blizzard. Another Special Order of non-Celtic origin, this is for all the wild animal-enthusiasts and the responsible outdoorspeople.
- A King's Wedding** Written by Robert Larson on Lughnasadh 1975 for service to his clan leader of the ODNA. It is beautifully simple. These are also entirely optional and may be changed to suit anyone's fancy. Druids should note, however, that unless you have registered with their State and/or County authorities as a minister of a legal church, weddings performed by them may not be legal.
- A Marriage Ceremony** It was written by Larson for Dan Pierson & Sue Buchignani or for Tom & Pat Macvey's wedding. The binding ribbon (green) should be tied in such a way as to reflect the sigil (around the hands a couple of times, then both ends down between the hands.)
- An OLD Fashioned Wedding** As it's introduction relates, it is the work of Isaac to begin to synthesize a Paleo-Pagan ritual. It was published in DC(E) in 1976. Isaac's drive to study Paleo-

pagan religion would eventually realize itself in ADF.

A Wedding Contract: This was read during the wedding between Isaac and Selene Bonewits on August 6th, 1978 c.e. It was reprinted in the *Druid Chronicler* Vol 1, Is 5 (Sept 1978) by public demand.

Suggestions for A Druid Funeral Isaac Bonewits in 1976 for DC(E). Another example of how Isaac was trying to bring every aspect of religion into Reformed Druidism instead of vice-versa. Good ideas though.

David's Final Meditation at Carleton: Written in May 1966 by Frangquist.

Original Introduction by David Fisher This was written by David Fisher on January 30th, 1964. It shows some of the heirarchical focus of Fisher, in that he only wanted Third Order Druids to keep it, although others could read it. This entry was probably made very soon after the first meeting of the Council of Dalon ap Landu (January 27th, 1964) and so it's another early historical document to consider..

Points You Should Quickly Notice:

As you go through the different liturgies, you should note that the titles of the different liturgical sections vary greatly from one to the other. The invocation changes "these three sins" to "these three errors", depending on the Priest's inclination. No one section of the liturgy is constant among all these liturgies and there is no need for your liturgies to be the same either.

Still Confused?

For more details on the liturgical customs see [A General History of Reformed Druidism](#), or the Book of Customs in [The Druid Chronicles \(Reformed\)](#), or [ARDAs Part Four](#). If that doesn't help, look me up in the Carleton Alumni services and call me.

Enjoy and use this volume well,
Michael Scharding