

Section 1.1

A. The altar:

The altar is a central focus for energies raised within the sacred circle it can be as elaborate as you wish or as common as a card table. However, it should be consecrated and used only for the purpose of ritual and prayer. Size depends on the space available. 3' ft x 5' ft is ideal and comfortable. The altar should occupy the northern quarter (See fig. 1.1); meaning that when you sit before the altar, you are facing north. For some rituals, the altar may be placed in a different quarter or the center of the circle it should be decorated and covered with a colored cloth as appropriate for the ritual.

B. The tools of *An Coven de Scáthach*:

- 1 Table to be used as the Altar
- 1 Colored cloth for covering Altar
- 3 Chalices: 1 for water, 1 for wine and 1 empty
- 1 Container for Salt
- 1 Container for Incense
- 7 Candles:
 - 1 East (Yellow-Air)
 - 1 South (Red-Fire)
 - 1 West (Blue-Water)
 - 1 North (Green-Earth)
 - 1 Black (Male)
 - 1 White (Female)
 - 1 tapered.
- 1 Platter for Bread
- 1 Thurible (incense burner) and charcoals
- 1 Pentacle Disc
- 1 Athame (per member)
- 1 White handled knife
- 1 Cauldron
- 1 Wand
- Matches or a lighter

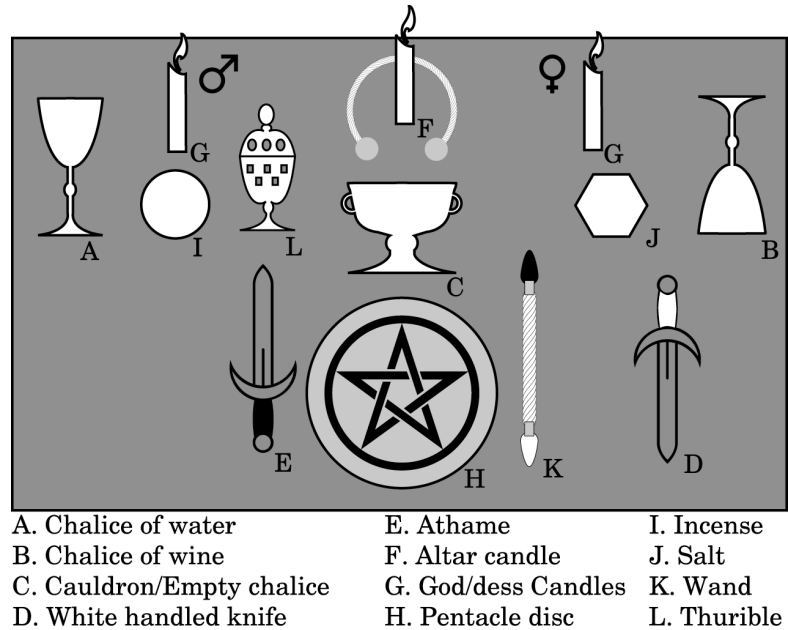


Figure 1. Altar arrangement

Other Essential Items:

- 1 Torc (Neck ring)
- 1 Sword
- 1 Spear
- 1 Chalice

The Coven based sections of this opening ritual assumes there are at least 6 persons present: A female leader referred to as the High Priestess (HPS), a male leader referred to as the High Priest (HP); and one Witch for each quarter direction. The actual rank of HP or HPS does not have to be High Priest or High Priestess.

HPS: High Priestess, typically a female.

HP: High Priest, typically a male.

EW: East Witch of air or Spear bearer, can be male.

WW: West Witch of water or Chalice bearer, can be female.

SW: South Witch of fire or Sword bearer, can be male.

NW: North Witch of earth, can be female.

Section 1.2

C. Entering the Ethereal:

The altar is dressed with the appropriate color and decorations, and then the sacred tools are placed on it. Before the circle is established, light the charcoal burner. When it is burning steadily, place it in the thurible. Have the element candles near the altar. A good size for a Coven circle is 18' ft in circumference (9 ft' radius) for a solitary circle 9' ft circumference (4.5' ft radius). Quarter candles can be colored if so, each should be placed around the circle as: East = Yellow, South = Red, West = Blue and North = Green. White candles work just fine and better if hand made by a member. Non-petroleum based candles like soy are preferred.

Solitary or HPS:

(With everyone in the circle.)

Using the Athame, point the tip down toward the ground on the right side of the altar. Turning clockwise follow the imaginary edge of a 4.5ft radius circle, visualize electric blue energy coming into existence from the athame tip, the electric blue energy spreads upward and downward to create the first 'wedge' of a bubble-like sphere. (See Figure 1.3) Continue to create the energy bubble, section by section as you make a full 360° turn finally complete the bubble by overlapping at the altars left side.

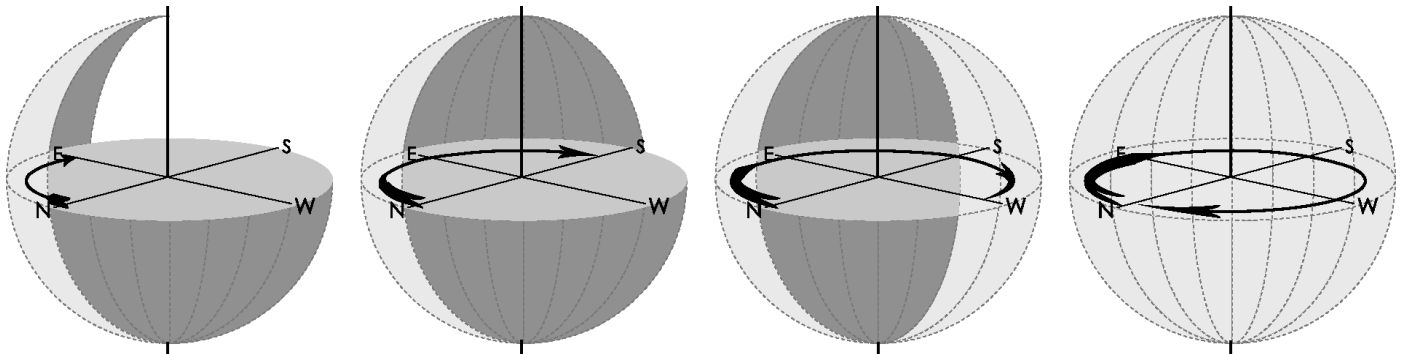


Figure 1.3 The Circle of Power

As the circle is being created, speak [All bold-italics] loudly, firmly and clearly...

HPS: "I conjure thee, o' circle of power, that thou beest a meeting place of strength, truth and wisdom. To be a shield against all wickedness and malevolence; a boundary between the world of human beings and Tir Na Scáith. A rampart and protection that shall preserve and contain the powers that shall rise within thee. Wherefore do I bless thee and consecrate thee unto Lugh Lámhfhada, Danu and Manannán mac Lir."

The HPS returns to the altar (facing North). Placing the salt container (filled with about a tablespoon of salt) on the pentacle disc, the HP holding the athame with both hands-tip down, lowers the tip into the salt and speaks...

HP: "Blessings be upon this creature of salt; let all malignity and hindrance be cast forth hencefrom, let all beneficence enter herein; wherefore do I bless thee, that thou mayest aid me, in the name of the Goddess Danu."

HPS sets the salt aside while the water is being consecrated.

Solitary or WW fills a chalice halfway with water; places the chalice of water on the pentacle disc, holds the athame with both hands-tip down and lowers the tip into the water then speaks...

WW: "I exorcise thee, o' element of water, that thou cast out from thee all impurities and uncleanness of the spirits-phntasm; in the name of the Goddess Danu."

HPS or WW circumambulates once round the circle returns to the altar and pours the salt into the water, then stirs the mixture thrice with the athame (immediately clean the athame off with a cloth) and rests the athame on the altar.

HPS stands, holds chalice with both hands faces the northwest then speaks...

HPS: *"O' great Danu, mother who guides and protects us, I honor thee and offer thee my humble loyalty."*

Solitary or EW sprinkles the mixture (clockwise) around the perimeter of the circle. Save some of the mixture, as it will be used for consecrations then returns mixture to altar.

Solitary or AW purifies the incense. (Place on pentacle-disc put tip of athame into it) then speak...

AW: *"Blessings be upon this creature of air; let all malignity and hindrance be cast forth hencefrom, let all beneficence enter herein; wherefore do I bless thee, that thou mayest aid me, in the name of the God Lugh Lámhfhada {Nuada Argatlámh¹}. "*

Solitary or AW circumambulates the circle once then places the incense container aside.

Solitary or SW places thurible on altar (already burning). Holding athame approximately 1 hand above the thurible lowers the athame near the burning charcoal and speaks...

SW: *"I bless thee o' creature of fire and consecrate thee in the name of the God Lugh Lámhfhada {Nuada Argatlámh}."*

Solitary or SW cleans off athame and returns to its proper place then sprinkle some incense onto the charcoal and replace cover.

HPS holding the thurible by it's chain, stands to face the northeast and speak...

HPS: *"O' great Lugh Lámhfhada [Nuada Argatlámh], father who gives us strength and wisdom, I honor thee and offer thee my humble loyalty."*

Solitary or SW holding the thurible by the chain, circumambulates the circle, swing and interweave between all persons present. After circling the perimeter (see ceremony for differences if any) then circle self and all present. Return the thurible to altar, replenishing incense as needed.

D. Create Bridge to Otherworld:

Solitary or HPS faces west, steps forward raises arms in welcome and speaks...

HPS: *"I call to thee O' great Manannán mac Lir, Lord of Tír fa Thon. I ask of thee -let the four castle gates be opened. Here within this sacred temple will the Tuatha Dé Danaan manifest and be made welcome. O' great Oirbsean, grandfather; I honor thee and offer thee my humble loyalty."*

E. Consecration of the Four Treasures:

The four treasures (referred to below as Hallows) are magic tools of focus and concentration. The very presence of these items invokes great power into our subconscious mind. The four Hallows have a place in Irish, Welsh, German and Arthurian mythology. The Arthurian legends are rich in Celtic mythology but give little explanation as to the effects of each item. *The Holy Grail*, the sword *Excalibur*, the *spear of Longinus* that pierced the side of Christ and the *Round Table*, all relate to these four Hallows of the Tuatha Dé Danaan.

In the Book of Invasions (*Leabhar Gabhála*) there is written a story: *The coming of the Tuatha Dé Danaan*. In this story the Tuatha Dé Danaan, come to Ireland from the north, in a Druid mist from the sky firmament. With them, they bring four treasures from their 'cities of knowledge, where they fight their battle for learning'. From Gorias came the spear of Lugh Lámhfhada, from Findias the sword of Nuada Argatlámh, from Murias came the Cauldron of In Daghdá and from Fálías came the Lia Fáil, or stone of destiny.

These four hallows can be associated with the four seasons, the four elements, the four arts and four powers. The four powers

¹ Lugh Lamhfhada and Nuada Argatlámh is the consort of Danu. See page 9.

possessed by each is below:

The Spear: Guidance and direction. Straight and victorious; removes all obstacles.
 The Sword: Strength and power. War, ruler ship and destruction of enemies.
 The Chalice: Wisdom and renewal. Initiation, rebirth, health, knowledge and transformation.
 The Lia Fál: Protection and Kingship. Sovereignty, truth, justice and destine power.

Treasure	Element	Art	Season	Color
Spear	Air	Nobility	Spring	Yellow
Sword	Fire	Poetry	Summer	Red
Chalice	Water	Inspiration	Fall	Blue
Lia Fál	Earth	Destiny	Winter	Green

Each Hallow is consecrated and placed in its proper place. To insure the consecrated Hallows are physically and psychically protected, certain guidelines for their care are suggested below:

Once the Hallow has been consecrated and assigned to a particular Coven that Hallow remains for the life of the Coven. Should another item be found to replace the current Hallow, the old Hallow should be given to a hive Coven or else destroyed. Not to be sold or donated to anyone outside of the Pagan community.
 The Hallow when not covered should be handled by one person at the beginning, during and after any rituals, unless otherwise specified by the ceremony.
 The Hallow should never touch the lowest point of the room or an area of the circle.

New Covens forming may need to depend on individual's to bring items to represent the Hallow for ceremonies. If this is the case, it is sufficient. It is suggested that the Coven members contribute funds to acquire Hallows that will be the property of the Coven and not individuals.

E1. The Sword of Nuada from Findias.

The SW uncovers the Sword and places it on the pentacle, laying his (her) right hand on the item and (s)he speaks...

SW: *“Danu and Lugh deign to bless and to consecrate this hallowed Sword that it may obtain the necessary virtues through you for all acts of power and protection.”*

The SW sprinkles the Sword with saltwater mixture. (The sword may need to be wiped off after this as to not cause damage.) Then passes it through incense. Replaces on pentacle disc, and speaks...

SW: *“Danu and Lugh, bless this Sword prepared in your honor.”*

The Sword is then carried to the South where it is placed on a stand covered in red cloth. The SW raises hands in welcome and speaks...

SW: *“I call upon thee lord Uscias, master of poetry from Findias. To evoke within our circle poetic inspiration. So that our words may endow us with lordly rule. Behold the Sword of Nuada!”*

E2. The Cauldron of In Daghdha from Murias.

The WW uncovers the Chalice and places it on the pentacle, laying his (her) right hand on the item and (s)he speaks...

WW: *“Danu and Lugh deign to bless and to consecrate this hallowed Chalice that it may obtain the necessary virtues through you for all acts of power and protection.”*

The WW sprinkles the Chalice with saltwater mixture. Then passes it through incense replaces on pentacle disc and speaks...

WW: *“Danu and Lugh, bless this Chalice prepared in your honor.”*

The Chalice is then carried to the West where it is placed on a stand covered in blue cloth. The WW raises hands in welcome and speaks...

WW: *“I call upon thee lord Senias, master of knowledge from Murias. To evoke within our circle wisdom and ancient knowledge. So that we may feast on the nine hazels of inspiration. Behold the Cauldron of In Daghada!”*

E3. The Spear of Lugh from Findias.

The EW uncovers the Spear and places it on the pentacle, laying his (her) right hand on the Spear and (s)he speaks...

EW: *“Danu and Lugh deign to bless and to consecrate this hallowed Spear that it may obtain the necessary virtues through you for all acts of power and protection.”*

The EW sprinkles the Spear with saltwater mixture. Then passes it through incense replaces on pentacle disc and speaks...

EW: *“Danu and Lugh, bless this Spear prepared in your honor.”*

The Spear is then carried to the East where it is placed on a stand covered in yellow cloth. The EW raises hands in welcome and speaks...

EW: *“I call upon thee lord Esras, master of nobility from Gorias. To evoke within our circle certain victory. So that we may overcome all obstacles and win all battles; physical, mental and spiritual. Behold the Spear of Lugh Lámhfhada!”*

The NW returns to the altar, turns once deosil and speaks...

“As above, so below.”

The Coven repeats the statement...

“As above, so below”

E4. The Lia Fál from Fálías.

The HPS returns to the altar in the North and places his (her) right hand on the altar and speaks...

HPS: *“Danu and Lugh deign to bless and to consecrate this hallowed altar that it may obtain the necessary virtues through you for all acts of power and protection.”*

The HPS sprinkles the altar with saltwater mixture passes incense over it deosil and speaks...

HPS: *“Danu and Lugh, bless this altar prepared in your honor.”*

The HPS kneels before the Altar; raises hands in welcome and speaks...

HPS: *“I call upon thee lord Morfessa, master of virtue from Fálías. To evoke within our circle ultimate protection and destine power, so that we ground and center all energies raised within this our sacred temple. Behold the Lia Fál, the Stone of Destiny!”*

F. Calling of the Element Spirits.

Solitary or EW lights a designated tapered candle, goes to the East and lights the East (yellow) candle then speaks...

EW: *“Ye spirits of An Caislean na aer, [e (N)/kus-l-a:N/Ne/e:r] ye sylphs of air. I do summon, stir and call you forth to evoke our rite and to guard this circle”. –Using right hand the EW draws invoking pentagram of Earth in space between self and the candle. (See Figure 1.4)*

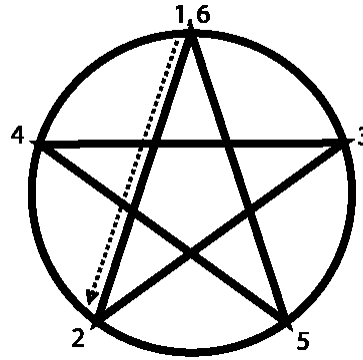


Figure 1.4 Invoking Pentagram of Earth

SW standing at the South receives tapered candle or if solitary continue clockwise and light the South (red) candle and speak...

SW: *“Ye spirits of An Caislean na tine, [e (N)/kus-l-a:N/Ne/t-in-e] ye salamanders of fire. I do summon, stir and call you forth to evoke our rite and to guard this circle”.* -Draw invoking pentagram of Earth in space between you and the candle.

WW standing at the West receives tapered candle or if solitary continue clockwise and light the West (blue) candle and speak...

WW: *“Ye spirits of An Caislean na uisce, [e (N)/kus-l-a:N/Ne/is-k-ee] ye Nereid’s of water. I do summon, stir and call you forth to evoke our rite and to guard this circle”.* -Draw invoking pentagram of Earth in space between you and the candle.

NW standing at the North receives tapered candle or if solitary continue clockwise and light the central ‘conductor’² (green candle) and speak...

NW: *“Ye spirits of An Caislean na talamh, [e (N)/kus-l-a:N/Ne/ta:Le] ye gnomes of earth. I do summon, stir and call you forth to evoke our rite and to guard this circle”.* -Note: No invoking pentagram is drawn; but only if the altar occupies the North.

Solitary or HP waits several seconds, relax then invoke the Goddess and God: Lugh Lámhfhada (Nuada Argatlámh) and Danu. Light the right (black-negative [-]) candle and speak...

HP: Lugh Lámhfhada: *“We call to the Sidh of Rodruban—and evoke thou powerful God, Lugh Lámhfhada, great ‘Shining One’ we do call ye here to bring within this circle your great strength and guidance. An Mohr Ollathair; our great father we welcome thee in great honor”.*

HP: Nuada Argatlámh: *“We call to the Sidh of Almu—and evoke thou powerful God, Nuada Argatlámh great ‘Cloud Maker’ we do call ye here to bring within this circle your great strength and guidance. An Mohr Olluncail; our great uncle we welcome thee in great honor”.*

Light the left (white-positive [+]) candle and speak...

HPS: Danu: *“We call to the mountains Dá Chích Anann—and evoke thou beautiful Goddess, Danu, we do call ye here to bring to this circle protection and wisdom. An Mohr Ollmathair; our great mother we welcome thee in great honor”.*

² The central ‘conductor’ candle always rests upon the altar between the Goddess and God candles. It may change color according to which direction the altar faces. Should the altar be placed in the center of the circle then no conductor candle is used. An invoking pentagram would be drawn for the north.

Section 1.3

G. Raising the Temple.

This is a ring dance, designed to be both fun and powerful. The coven begins to sing at first slowly, then increasing the speed and singing faster, while dancing they speed up to stay with the tempo. At first the ritual leader will change direction at random, then stay in one direction for the remainder of the dance.

1. Eko, eko Azarak (repeat each line underlined—thrice.)
 2. Eko, eko Lugh Lámfhada³
 3. Eko, eko Deanna
4. Darksome night and shining moon
5. East and south, west and north
6. Hearken to the Witches rune
7. Here we come to call ye forth
8. Earth and water, air and fire
9. Spear and chalice and sword
10. Work ye unto our desire
11. Hearken ye unto our word!
12. Cords and censer; Scourge and knife.
13. Powers of the Witch's blade!
14. Waken all ye spirits to life.
15. Come ye as the charm is made!
16. Queen of wisdom, queen of the well.
17. Lugh Lámfhada of the light
18. Send your power unto this spell,
19. To work our will, by magic's rite!
20. In the earth and air and sea.
21. By the light of Moon or Sun
22. As we do will...so will it be.
23. Chant this spell and my will be done.
 24. Eko, eko Azarak
 25. Eko, eko Zamilak
 26. Eko, eko Lugh Lámfhada
 27. Eko, eko Deanna

H. Consecrations:

Solitary or HPS place the item to be consecrated on the pentacle disc lay right hand on the item and speak...

HPS: *"Danu and Lugh bless this [item] so that it may be consecrated through you for all acts of power and protection".*

Solitary or HP replace item on the altar, sprinkle with saltwater and circle with incense, place back on pentacle disc then speak...

HP: *"Danu and Lugh, bless this [item] prepared in your honor".*

I. Oenach: Aupaith, An-Mohr Oenach or Saoire:

An Coven de Scáthach is Celtic-Irish based, so the terms Sabbat and Esbat are not used to describe our rituals. The term Oenach is a blanket term that describes all of our rituals; namely Aupaith, An-Mohr Oenach and Saoire. Aupaith means 'charm or spell' it is the title for general lunar meetings and spell work of the Coven.

³ During the dark –half of the year, Nuada Argatlamh replaces Lugh Lamhfhada. Lines 3 and 27 read "**Eko, eko Nuada Argatlamh**" and line 28 reads "**Nuada Argatlamh with your might**".

An Mohr Oenach means ‘great tribal-gathering’ it is the title for all public ceremonies such as hand-fasting, births, funerals and Coven initiations. Saoire means ‘holiday’ it is the title for all ‘holy-days’ such as the four fire festivals: Samhain, Imbolc, Bealteine and Lughnasadh, as well as the solstices and Equinoxes.

Section 2.1

I. Saoire.

When the consecrations are completed and ‘*Drawing Down the Moon*’ is going to be performed the HP announces to the coven...

HP: *“Listen to the words of the great Goddess; she who has not one – but infinite names”.*

K. Calling the Prime Energies.

The prime energies are creation (female) and destruction (male), combined they create the sacred third-synthesis (birth/life). As with the Chinese Yin & Yang the primes hold a droplet of the opposite: Destruction holds creation (female-Anima). Creation holds destruction (male –the Animus). Only the sacred third synthesis combines both in perfect harmony. Calling the prime energies is named by many Covens as ‘*Drawing down the Moon*’ and ‘*Drawing down the Sun*’-respectively. They symbolize not only the miracle of life through ecstasy (sex) they also symbolize the great universe that creates and destroys every second of our lives.

Drawing Down the Sun

1. Fire (Male)-Destruction, woman’s animus.

For this ceremony during the ‘light’ half of the year (Mar.21-Sept.20) the Hallowed Spear is consecrated as **2.1:E3. The Spear.** During the ‘Dark’ half of the year (Sept. 21-Mar.20) the Hallowed Sword is consecrated as **2.1:E1. The Sword.**

When ready the HP stands to the South/East facing the North/West, the HPS carries the Spear/Sword after consecration and gives the Hallow to the HP who now holds the Spear/Sword firmly with both hands (blade upward shaft/hilt toward the ground-middle of body). The HPS then returns to the altar and consecrates the musk oil, then returns to face the HP in the South/East. Kneeling before the HP, the HPS anoints the right then the left foot then speaks...

HPS: *“Blessed be thy feet, that shall walk the earth.”*

Anoints right then left knee, HPS speaks...

HPS: *“Blessed be thy knees that shall kneel before the altar.”*

Anoints the Spear/Sword closes to the naval of HP, the HPS speaks...

HPS: *“Blessed be thy phallus; without which we would not be.”*

Anoints right then left breast, the HPS speaks...

HPS: *“Blessed be thy breast, formed in strength.”*

Anoints the forehead of the HP, the HPS speaks...

HPS: *“Blessed be thy mind always open and clear.”*

The HPS steps back; kneels and then speaks...

HPS: *“Deep calls up high, the Goddess on the God,*

*on he who is the flame that quickens her;
That he and she may seize the silver reins
And ride together in the twin horsed chariot.
Let the hammer strike the anvil!
Let the lightning embrace the earth!
Let the spear [sword] meet the Grail.
Let the magic come to birth!*

The HPS stands and invokes toward the HP speaking...

HP: *“In her name do I invoke thee, mighty father of us all – Nuada Argatlamh (Lugh Lamhfhada). Come in answer to my call, descend I pray thee in thy servant and priest.”*

End of Drawing Down the Sun.

Drawing Down the Moon

2. Water (Female) – creation, man’s anima:

The Hallowed Chalice is consecrated as **2.1:E2 The Chalice.**

The HP uncovers the chalice and places it on the pentacle, laying his right hand on the Hallow and the HP speaks...

HP: *“Danu and Lugh deign to bless and to consecrate this hallowed Chalice that it may obtain the necessary virtues through you for all acts of power and protection.”*

The HP sprinkles the chalice with salt + water mixture. Then passes it through incense, then replaces it on the pentacle disc and speaks..

HP: *“Danu and Lugh, bless this Chalice prepared in your honor.”*

The HPS walks to the west. The HPS faces East, she holds the consecrated chalice with both hands at stomach level.

The HP consecrates a vial of violet and stands before the HPS facing her toward the West. The HP then invokes and speaks...

HP: *“I invoke thee and call upon thee, Mighty mother of us all, bringer of fruitfulness; by seed and root, by bud and stem, by leaf and flower and fruit, by life and love do I invoke thee to descend upon the body of this—thy servant and priestess.”*

The HPS spreads her feet apart slightly. The HP bends down before the HPS and moistens his fingertip with some oil and anoints the right foot of the HPS and speaks...

HP: *“Blessed be thy foot that walks the land of the living.”*

The left foot is anointed. The HP speaks...

HP: *“Blessed be thy foot that walks the land of the spirits.”*

The HP rises up and anoints the HPS’s forehead and speaks...

HP: *“Blessed be thy mind always open and clear. Sacred home of the spirit where all things begin and all things end.”*

The HP steps back staring at the Chalice, the HP speaks...

HP: *“O’ blessed Chalice symbol of rebirth, wisdom, abundance and life. Sacred womb of creation from where all things begin. Source from where all creation was born, great Goddess of a thousand names. Blessed be thy vehicle that*

*connects us. - -**

If the Charge is to be read, then the following sentence is added immediately after ...*that connects us.*

HP: “*- -*Blessed be thy servant’s voice that shall utter the words of the great Goddess.*”

End of Drawing Down the Moon

If ‘*Drawing Down the Moon*’ is to be performed but ‘*Drawing Down the Sun*’ is not to be performed, then after ‘*Drawing Down the Moon*’ the HP speaks...

HP: “*Great God of Érin, Lugh of many arts,
enter our circle and inspire our hearts!
Open our eyes – uncover to our sight,
The Tuatha’s treasures: Sword and Spear of light,
The Daghdha’s cauldron and stone of Fál.
Great mother’s consort – father of us all,
Hear our invocation, grant our wish
A Lugh Lámhfhada, bi anseo anois!*”

L. The Charge. (Revised 1994)

With Chalice in hand the HPS speaks...

HPS: “*Whenever ye have need of anything, when the Moon is full, ye shall form a perfect circle in a secret place-better it be if made sacred by deed and history. To adore the spirits who are known by many names. There shall ye assemble, ye who are to learn all sorcery, to thou will I teach things yet unknown.*

Ye shall not be afraid, nor suffer harm from the ignorant and hateful. Ye shall be free: to dance, to sing, to feast, make music and love—all in my praise. For mine is the ecstasy of the spirit and mine also is joy on earth. In return ye will ever strive; to be stronger, to create beauty, to be wise, knowledgeable, more true and just. Keeping pure your higher ideals; strive ever towards them; let nothing stop ye or turn ye aside. For mine is the secret door which opens to Tir n’Og and mine is the cauldron of transformation, renewal and knowledge. I am the gracious Goddess who gives the gift of joy in the heart of all. Upon earth, I give the knowledge of the spirit eternal and beyond death. I give peace and freedom and reunion with those who have gone before. From my waters all things proceed and continue and unto me all things must return. I do not demand sacrifice, for I am the mother of all living and my love is poured out upon the earth for all.

I who am the beauty of the green earth and the white moon among the stars and the mysteries of the waters and the desire in the heart of all, call unto thy soul.

Let my worship be within the heart that rejoices for behold all acts of love and pleasure are my rituals and therefore let there be beauty and strength, power and compassion, honor and humility, mirth and reverence within you. Thou who thinkest to seek me, know thy seeking and yearning shall avail thee not unless thou knowest the mystery; that if that which thou seekest thou findeth not within thy self thou wilt never find it without thee. For behold I have been with thee from the beginning, for I am the truth. Seek the truth and you shall see me. Follow your instincts and you shall find me. Know thyself and thou shalt know me.”

End of the Charge

The HPS after delivering the Charge consecrates the wine and cakes.

1. Consecration of Wine and Cakes:

A male Witch kneels before a woman Witch in front of the altar. He holds up the chalice of wine to her; she holds her athame point downwards, and lowers the point into the wine,

Woman: *“As the blade is to the God, so the cup is to the Goddess; and conjoined, they become one in unity.”*

The woman then lays down her athame on the altar and accepts the chalice from him (he remains kneeling). She sips the wine, kisses the man again and passes the chalice back to him. He sips the wine, rises and gives it to another woman with a kiss. The chalice is passed in this way around the whole coven, man-to-woman and woman-to-man (with a kiss) until everyone has sipped the wine.

To consecrate the cakes, the woman picks up her athame again, and the man, kneeling before her, holds up the dish of cakes. She draws the Invoking Pentagram of Earth in the air above cakes with her athame, while the man says:

Man: *“O’ Queen most secret, bless this food into our bodies; bestowing health, wealth, strength, joy and peace, and the fulfillment of love which is perfect happiness.”*

She lays down her athame on the altar, kisses the man and takes a cake from the dish, She kisses him again, and he takes another cake. He then rises and passes the dish to another woman with a kiss. The dish is passed in this way round the whole coven, man-to-woman and woman-to man (each time with a kiss), until everyone has taken a cake.

M. The Great Rite.

The Moon and Sun can be ‘drawn’ down. The forces now unify into the sacred third, the balance. The HPS lies in the center of the circle, in the form of a five-pointed star. Her head is to the North, left arm and leg are to the West, the right arm and leg are to the East. The HP calls to a PS or female-assistant, which holds an athame and stays at arms reach to the West. The HP calls to a P or male-assistant that holds the Chalice filled with wine and stays at arms reach to the East. The HP covers the HPS with a veil of colored cloth from her breast to her thighs. The HP then speaks...

HP: *“Assist me to erect the ancient altar, at which in days past all worshipped; the great altar of all things. For in old times the woman was the altar, thus was the altar made and placed in the center of the sacred circle. As we have been taught from old, that the point in the center is the origin of all things, therefore should we adore it; whom we adore we also invoke. O’ circle of stars, where of our father is but the younger brother. Marvel beyond imagination, soul of the infinite. Before whom time is ashamed, the mind bewildered and the understanding dark, not unto thee may we attain unless thine heart be true. Therefore; by seed and root, stem and bud, leaf, flower and fruit, do we invoke thee. O’ queen of space,—jewel of light. Continuous one of the heavens; let it be ever thus that we speak not of thee at all, since thou art continuous, for thou art the point within the circle, which we adore; the point of life, without which we would not be. In this way truly are erected the holy twin pillars in beauty and strength.”*

The HP removes the veil, then the HPS rises up and kneels facing the HP. The HPS takes the Chalice from the male assistant then the HP speaks...

HP: *“Altar of mysteries manifold, the sacred circle’s secret point—thus do I sign as of old, with kisses of my lips anoint.”*

The HP then kisses the HPS on the forehead then the chalice and continues speaking...

HP: *“Open for me the secret way, the pathway of knowledge, beyond the gates of night and day, beyond the bounds of time and sense.”*

The HP then takes the athame from the woman assistant, raises it above head toward the West and speaks...

HP: *“Behold the mystery aright—the five true points of fellowship...”*

The HP lowers the athame into the chalice of wine, held by the HPS, the HP continues speaking...

HP: *“Here where, the Spear and Grail, man and woman, God and Goddess unite and create the greatest*

force of wonder, beauty and pain. From this sacred union comes new life. Thee force of creation; forever to be revered and not reviled!"

The HP hands the athame to the male assistant. Places both hands around the hands of the HPS and the Chalice. HP kisses the HPS; she drinks from the chalice, HPS kisses HP and HP drinks from the chalice. The HP rises and gives the chalice to another woman with a kiss, who sips it then passes in to another man with a kiss who passes it to another man with a kiss etc. Till all have sipped from the chalice, the HPS will replace the chalice in the center of the circle when it has gone around the circle once.

The HPS takes athame and the HP kneeling before her holds up the dish of cakes. The HPS draws the invoking pentagram of earth in the air above the cakes with athame while the HP speaks...

HPN: *"O' Queen most secret, bless this food into our bodies; bestowing health, wealth. Strength, joy and peace and fulfillment of love which is perfect happiness."*

The HPS lays down her athame on the altar, kisses the HP and takes a cake. HP then rises and passes the dish to another woman with a kiss. The dish is passed in this way round the whole coven, man-to-woman and woman-to-man (each time with a kiss), until everyone has taken a cake.

Section 3.1

X. Closing for an Esbat.

1. Protection of the Four Treasures.

The assistant walks to the South position, carrying the red cloth for covering the Sword. Spreads arms open wide and speaks...

SW: *"We do thank thee lord Uscias; great master of poetry of Findias. We thank thee for your poetic inspiration. We bid thee farewell knowing that your gifts have never parted from us. For we carry strength within."*

The Sword is immediately wrapped in red (silk) and placed back, near the altar.

The assistant walks to the West position, carrying the blue cloth for covering the Chalice. Spreads arms open and speak...

NW: *"We do thank thee lord Senias; great master of knowledge of Murias. We thank thee for your wisdom and knowledge. We bid thee farewell knowing that your gifts have never parted from us. For we carry the nine hazels of inspiration within."*

The Chalice is then immediately wrapped in blue (silk) and placed near the altar.

The assistant walks to the East position, carrying the yellow cloth for covering the Spear. Spreads arms open wide and speaks...

EW: *"We do thank thee lord Esras; great master of noble nature of Gorias. We thank thee for endowing us with certain victory. So that we have overcome all obstacles and will win all battles; physical, mental and spiritual. We bid thee farewell knowing that your gifts have never parted from us. For we walk your ancient path and shall always follow our inner voice within."*

The Spear is immediately wrapped in yellow (silk) and placed back, near the altar.

The assistant walks to the North position, Spreads arms open wide and speak...

NW: *"We do thank thee lord Morfessa; great master of virtue of Falias. We thank thee for protection and destine power. We bid thee farewell knowing that your gifts have never parted from us. For we must be grounded and centered."*

2. Energy Release.

The HP or HPS calls everyone together in the center of the circle. Every member visualizes a sphere of power emanating around

the circle coming to a terminus like the point of a cone. This cone of power is light blue and flicker like electricity. The cone is then perceived as becoming glass – becoming less dense and unstable till it seems to be bursting with energy. The final dance is performed, the coven raises arms turns slowly then lowers arms while chanting...

*Arise our voices into the night,
We turn and twist, left and right,
Our temple calls, the spirits send.
We turn and twist, to weave and bend,
A spider's web of magic might.
We turn and twist, woven in this rite,
Through earth and sea and sky – we send
We turn and twist, left and right,
And release this spell unto its end!*

The coven immediately stops and releases all their emotion with a sudden burst of energy, imagining the cone of glass shattering away from them releasing the energy held within it.

3. Dismiss Elemental Spirits.

The Witch in charge of the East quarter (Exchange quarter Witch for solitary if solo ritual) goes to the East and traces the banishing pentagram (see figure 3.1 –below) in air between the coven and quarter then speaks...

EW: *“Ye spirits of An caisleán ma aer; ye Sylphs of air. We do thank ye for attending our rite and for guarding our temple. May ye depart to the realm of Tir na Sidhe, in peace.”*

The Witch in charge of the South quarter goes to the South and traces the banishing pentagram (see figure 3.1 –below) in air between the coven and quarter then speaks...

SW: *“Ye spirits of An caisleán ma tine; ye Salamanders of fire. We do thank ye for attending our rite and for guarding our temple. May ye depart to the realm of Tir na Sidhe, in peace.”*

The Witch in charge of the West quarter goes to the West and traces the banishing pentagram (see figure 3.1 –below) in air between the coven and quarter then speaks...

WW: *“Ye spirits of An caisleán ma uisce; ye Nereids of water. We do thank ye for attending our rite and for guarding our temple. May ye depart to the realm of Tir na Sidhe, in peace.”*

The Witch in charge of the North quarter goes to the North and traces the banishing pentagram (see figure 3.1 –below) in air between the coven and quarter then speaks...

NW: *“Ye spirits of An caisleán na Talamh; ye Gnomes of earth. We do thank ye for attending our rite and for guarding our temple. May ye depart to the realm of Tir na Sidhe, in peace.”*

The HPS faces the West and raises arms in praise then speaks...

HPS: *“O'great Manannan Mac Lir, let the four cities gates now be closed. Great Oirbseán; guardian of Tir fa Thon, we thank ye. May ye depart in peace. Hail and farewell till we meet again great grand father.”*

4. The Oath.

Finally after the circle has been dismissed and the energies sent. The coven performs the reciting of the oath. The coven gathers in a circle near the altar the HPS pours enough wine (or grape juice) for all. Starting with the HPS each member holding the chalice of wine recites the oath (below) then drinks from the cup and passes it to their right.

“I swear by the God and Goddess, to not willingly pass the names of those within this circle to those outside of it who would harm them – being mindful that if I do I shall suffer their same fate three times over. So will it be!”