

Liturgy Practicum 1: Domestic Cult Practice in ADF

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Requirement #1: Key concepts from required reading:

Question #1: What three factors ("subcategories") does Benewitz identify as determining the impact of "familiarity" on the success of ritual? Briefly discuss the ways in which personal or family-only ritual is aided or hindered by these factors when compared to public group ritual. (Minimum 100 words.)

The three factors that Bonewitz describes are Intra-group familiarity (knowledge, affection and group identity), familiarity with the Liturgy, and Shared Worldview/Mythology/Polytheology.¹

The more 'familiar' people are with what is going on, the greater a group mind can be created, and therefore, more 'mana' or power is available to be used in ritual. Large groups may have more total power, but if they aren't all known to each other, this power can be much more difficult to keep focused and usable. Under Intra-group familiarity, Bonewitz mentions knowledge – people who know each other well have strong social ties. Also, one can take those people with more singing skill, say, and mix them in with those who need the help. Thus the singing might be more effective. Other intra-group factors include affection (if there is love and/or affection within a group, they will be able to create a group mind and generate more power) and group identity (people who all identify as ADF Druids, for instance, will be able to generate more power than a group of people who identify with a variety of traditions). Familiarity with the liturgy is another factor. A liturgy that never changes can become boring, but one that changes too much might be too disconcerting. One solution would be to have a liturgy that is mostly the same, with small changes each ritual to maintain interest. The third factor is a shared worldview or mythology or polytheology. Any ritual where there is no underlying system of belief will appear hollow or unintelligible to the participants, thus negating any group mind. Shared beliefs (or even a good pre-ritual briefing) can make a huge difference.

In personal or family-only ritual, the first set of factors (knowledge, affection and group identity) is far easier to bring together. Presumably, the family knows each other well, shares bonds of love among each other and sees themselves as a family unit. This will aid in the group mind of this small group. It is also more likely that they will know what is going on and share the same polytheology. Of course, a family might have different hearth cultures, but this isn't as likely as it is in group ritual. Solitaries, of course, will have none of these problems and group mind is neither possible nor necessary.

Question #2: What six methods of prayer does Ceisiwr Serith describe? Briefly suggest an example of how you might employ each in your personal worship practices. You may include worship with a group if applicable. (Minimum 200 words)

Ceisiwr Serith suggests that there are six methods of communicating with the Powers through prayer: prayer through words, posture, motion, dance, music and gestures.²

Prayer through words – In speaking to the Gods and Kindreds, we may shout, whisper, use a sing-song cadence, or even pray silently. This is the primary way I pray in my personal worship practices. I speak distinctly, if not loudly, and with as much feeling as I can muster. Sincerity of intent is essential in any prayer.

Prayer through posture – How do we physically approach the Powers? We can stand, kneel, sit, lay prostrate, hold our hands in certain positions, and even bow our heads. In my practice, I usually

stand for the working parts of the rite, so that I may reach the items on the altar. But in my invocations to the Spirits, I hold my hands out. My palms face up when I pray to the deities of the heavens, my palms are in the *Orans* position (forearms vertical, upper arms vertical, palms facing forward) when praying to the Nature Spirits, and my palms face the ground when I pray to the Earth Mother or Ancestors.

During the more meditative parts of my rite, I sit on a padded kneeling bench with my legs under me. When the rite resumes, I stand again.

When I treat with the Outdwellers, I hold the drink with my left hand and look away, so that I may not accidentally create a ghostly relationship.

Prayer through motion – Motion can often be paired with words to say the same thing, using redundancy to reinforce the words. Motion can be changing postures, or circumambulation (walking in circles) or moving anywhere.

When I purify my space in ritual, I turn in place three times, censuring and aspersing the area. I go from a standing to a kneeling position and back to standing again at various times of the rite, and I walk outdoors to perform the Outdwellers portion of the rite.

Prayer through dance – Dance can be an offering (it takes time and energy to come up with one), it can be a way of expressing emotion, it can be a way of honoring the attributes of a deity and can be thought of as the ultimate prayer through motion.

I don't usually use dance in my personal practice. However, I do use it in group ritual. For instance, last Lughnasadh I created a Warrior Dance in honor of Lugh Lamfada that was performed by the men of the Grove at the opening of the ritual.

Prayer through music – Music can be used as a form of offering, or even as a form of prayer, particularly through song and chanting.

I sing songs throughout my rites, and even occasionally sing invocations or praise offerings that I spontaneously create, letting the imagined tune carry my inspiration along.

Prayer through gestures – Gestures are half way between postures and motions. The *Orans* mentioned above could be considered a gesture. Serith suggests it as a substitute for the folded hands gesture common in current culture. The movement of the hands could even be a little dance, expressing emotions and thoughts.

I use gesture in my rites all the time. I motion to the spirits present in the room when I make offerings to them. I place my hands on my chest when I 'see' the spirits enter the room. I motion with my hands to spin my wand when opening and closing the gates. And I gesture with my hands and arms as the gates actually open and close.

Question #3: What arguments does Ceisiwr Serith make in support of set prayers (as opposed to spontaneous prayers)? Discuss how these arguments apply (or do not apply) to solitary Pagan prayer. (Minimum 200 words)

Ceisiwr Serith, while not disparaging spontaneous prayer, makes good arguments for the use of set prayers. First, there is a strong Pagan tradition of the use of set prayers. The *Rig Veda* and the prayer tradition of ancient Rome stressed the importance of set prayer. Another argument is that there are times when we need to pray desperately but words fail to come. Extreme situations of great joy and sorrow come to mind. Another argument is that it is impossible for groups of people to pray together spontaneously, and the desire for people to pray together as a group comes from a need to feel a part of the group, to experience group unity. And then there is the case of

“deepening”, where the more often a prayer is said, the deeper into a person it goes, until it becomes part of the subconscious mind. In this instance, Serith says that the “prayer prays you”.³

In the case of solitary Pagan prayer, the first, second and last arguments are the only ones that apply. The fact that set prayer was an important part of ancient prayer practices may be very important to those people with a more re-constructionist bent, however, those people who are more inclined to be inspirational might not care. But there will definitely be times when words will fail people, and in those times of great stress (or even just times of distraction or empty headedness) set prayers might be the only solution. The last argument is the one that convinces me that set prayers certainly have their place in solitary practice, though. Written prayers can be like a roadmap, as it were. One can get to the destination by carefully following the map, but it could be a long and arduous process. But when one has learned the map by heart, and thus the route to be taken, it will be far easier to take the journey, and far more effortless. With set prayers, a person can experience all the inner work of contacting the Spirits and the Otherworlds without having to worry about the words. For they will just come.

Requirement #2: Documenting personal ritual practice: Keep and submit for review a journal documenting the development and observance of the personal/household worship customs described above covering a period of not less than 4 months, including one observance of a seasonal festival, such as one of the eight ADF High Days. Entries are to be not less than weekly. The text of individual prayers and longer devotional rituals should be provided as frequently as possible. Regular practices occurring less than weekly will be considered if they are documented as revivals or reconstructions of historically-attested observances occurring less than weekly.

In my Grove we perform public ritual on a weekly basis, each Saturday morning. On the Saturday after Samhain, 2004, I took a vow to complete the Liturgists Guild Study Program’s 1st Circle within a year. At that time, I began to hold weekly solitary rituals (no one else in my household wished to be included) and keep track of them in my personal journal. Instead of mailing it off to the UK for the Preceptor to review, I will include excerpts from each week’s entry to prove that I held the rituals, beginning with the entry for March 21, 2005. A Xerox copy of my journal can be sent if requested.

As an ADF Priest in my Grove, I celebrate many public rituals in a month, and have been doing so for a number of years now. Since I already was very familiar with the ADF Order of Ritual, and my Grove’s liturgy (having written most of it myself), I tended to fall back on these skills and writings in my personal devotions. One thing that I added for these rituals was a 20-minute block of time during the Workings section of the rite when I would meditate, finding and staying in the silence as much as possible. Since my Saturdays are taken up with public ritual, I tend to do my personal rites on a Thursday morning.

The entry I will be starting with is my High Day rite for Alban Eilir (Spring Equinox). For that entry I shall give the entire text of the rite. I have done this ritual so many times that I have it memorized. All my other rites were very similar, except that I did not have a section for the Deities of the Occasion. So I will not be typing in any other ritual text for them unless there was something special that I added.

For my personal devotions I tend to work in the Welsh pantheon exclusively.

21 March 2005 – Today I performed my solitary High Day ritual in celebration of Alban Eilir, the Spring Equinox! I shall here write down the steps and the prayers.

1. *I rang the bell three times three.*
2. *I prayed to the **Earth Mother**:*
“O Goddess of the warm, moist Earth,
O Holy Mother Dôn! O Mother Earth,

Unfold Your arms that in Your warm embrace
I'll know Your endless love!
Earth Mother, I show You honor!"

I kiss the belly of the Gaia statue on my altar.

"Offerings I make to You, O greatest of them all!
I offer oats, the grain of ancient Wales.
I also offer corn to You, the fruit of these new lands.
Earth Mother, accept my offering!"

I pour oat and corn meals into the offering bowl.

I light the candle while saying:

"I build my fire upon Your bosom, claiming this place as my own."

3. **Purpose and Precedent:**

"This is the Feast of Alban Eilir, the Spring Equinox, and the feast of my Goddess Rhiannon and Her husband Pwyll, Lord of Annwfn. I shall make my offerings in joy and reverence. Bydded felly! So be it."

4. **Bardic Deity.** *I sang the Bardic song to Taliesin, offering oil to the candle:*

"Taliesin of the Bards,
Sacred Fire of Inspiration,
Spark the flames within my heart -
Lead my creative exploration.
Taliesin hear my song
As I bring offerings of praise.
Let Your blessings make me strong
That I may serve You all my days!

Taliesin, accept my offering!"

5. **Two Powers.** *As I spoke the following prayers, I first felt the Earth Power fill me through my feet and then the Sky Power fill me through the top of my head:*

"O Waters of the Earth, deep and dark,
Arise, primeval powers, fill me now
With all your wondrous possibilities,
That through the Earth, my Mother,
I shall ground and fill with power.

O Fires of the Sky, O blinding light!
Descend and crystallize within me now
That spark of order on which life depends,
That through the Sky, my father,
I may shine with Order's might."

6. **Well, Fire and Tree.** *First I started with a chant:*

"Well and Fire and Sacred Tree, flow and flame and grow in me!
Well and Fire and Sacred Tree, flow and flame and grow in me!
Well and Fire and Sacred Tree, flow and flame and grow in me!"

I offered silver and Holy Water to the Well with these words:

"Sacred Waters `neath my feet,
Unformed Powers of the deep,
Fountain upwards now to fill me,

Sacred Well, flow within me!"

"Well and Fire and Sacred Tree, flow and flame and grow in me!
Well and Fire and Sacred Tree, flow and flame and grow in me!
Well and Fire and Sacred Tree, flow and flame and grow in me!"

I then offered oil to the candle with these words:

"Sacred Fire, Light of Heaven,
Power of my transformation,
Create Order out of Chaos,
Sacred Fire, burn within me!"

"Well and Fire and Sacred Tree, flow and flame and grow in me!
Well and Fire and Sacred Tree, flow and flame and grow in me!
Well and Fire and Sacred Tree, flow and flame and grow in me!"

I then lit a stick of incense and then censed and aspersed the World Tree with these words:

"Sacred Tree which joins together
Powers of chaos and of order –
Magic-maker, strong and ageless,
Sacred Tree, grow within me!"

Bydded felly!"

7. **Purification.** *I took some whiskey outside, and while averting my eyes (in order to prevent creating a ghosti relationship), I pour it out on the ground while saying:*

"Outdwellers! You spirits of the Outer Dark, you who are not aligned with my ways! Have some whiskey and leave me alone – trouble not my workings!"

I returned to the altar and censed and aspersed myself, saying:

"By the might of the Water, and the light of the Fire, I am now whole and holy."

I then censed and aspersed the altar, saying:

"By the might of the Water, and the light of the Fire, this altar is now whole and holy."

I then turned in a circle, censing and aspersing the area around me, saying:

"By the might of the Water, and the light of the Fire, this room is now whole and holy."

8. **Invoking the Gatekeeper.** *First, I sang the Gatekeeper song:*

"Gatekeeper, open the portals
Between the Gods and mortals.
Power freely flows
As our magic grows."

In my mind's eye, I saw mists surround me, and the image of Manawydan fab Llyr rise up through them.

I then chanted:

"Manawydan, aid me here! Boundaries shall disappear!
Manawydan, aid me here! Boundaries shall disappear!
Manawydan, aid me here! Boundaries shall disappear!"

Mighty God of in-between,
Guiding souls to Summerland,
Opener of Gates unseen,
Help my consciousness expand!
Manawydan, aid me here! Boundaries shall disappear!"

Here I offer oil to the candle.

"Keeper of the Sacred Gates,
Use Your strong and holy power,
Let my voice now resonate,
Join your magic here with ours!
Manawydan, aid me here! Boundaries shall disappear!"

Here I again offer oil to the candle.

"Manawydan, aid me here! Boundaries shall disappear!
Manawydan, accept my offerings!"

And I again offer oil to the candle.

9. **Opening the Gates.** *While waving my wand in a counter-clockwise direction, I chant:*
"Open the Gates! Open the Gates! Open the Gates!"

While continuing to wave the wand, I say:
"May the Well open as a Gate!"

And in my mind's eye, I see the water of the Well become like a whirlpool, stretching down into the earth. Then I say:

"May the Fire open as a Gate!"

And in my mind's eye, I see the fire of the candle become like a tornado, stretching up into the heavens. Then I say:

"May the Tree connect the Worlds!"

And in my mind's eye, I see the Tree grow, with roots connecting through the Well growing down into the earth, and the branches growing, connecting through the Fire up into the heavens. I then say:

"Agorer y pyrth! Let the Gates be Open!"

In my mind's eye, I see the sky split open and the edges of the rift descend until they are just above the horizon. Then I see the ground split open beneath me, with the edges rising up until just below the horizon. Thus am I standing in the Midworld, floating between the Upperworld and the Underworld.

10. **Kindred Offerings.** *I offered beer to the bowl for the Ancestors, tobacco to the bowl for the House Spirits, and oil to the candle for the Deities. My invocations were:*

Ancestors

"Ancestors, You mighty Ones!
Witness now my humble actions.
Kin of heart and kin of blood,
Ancient Ones, I call you sacred!
Come unto me now, I pray,
Join me at the Well this day.
Ancestors, accept my offering!"

I then sang the Ancestors song, "Mothers and Fathers of Old":

"From far beyond this mortal plane,
Mothers and Fathers of old,
We pray that you return again,
Mothers and Fathers of old,
To share with us the mystery
And secrets long untold
Of the ancient days we wish to reclaim,
Mothers and Fathers of old!"

I then held my hands over my heart, closed my eyes, and using my minds eye and ear, saw and heard my Ancestors join me by my altar. Then I silently welcomed them all.

House and Nature Spirits

"Creatures of the house and land,
Be You small or be You grand,
Fin and feather, fur and skin,
With right intent You're welcomed in!
Leaf and stone and Fairy, too,
Let our sacred pact renew!
House and Land Spirits, accept my offering!"

I then sang the song of the Nature Spirits, "Fur and Feather".

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

I then held my hands over my heart, closed my eyes, and using my minds eye and ear, saw and heard my animal Totems and House Spirits join me by my altar. Then I silently welcomed them all.

Deities

"Shining Ones, O great and timeless,
Gods and Goddesses, come to me!
You are welcome by my fire,
Let me know what You desire!
Known and unknown Deities,
Meet me at the boundaries!
Shining Ones, accept my offering!"

I then sang, "Hail all the Gods!"

"Hail all the Gods!
Hail all the Goddesses!
Hail all the Holy Ones, we dwell together!
Powers of the Sky,
Powers of the Sacred Earth,
Powers of the Underworld, we dwell together!
Hail all the Gods, Hail all the Goddesses,
Hail all the Gods and Goddesses!"

I then held my hands over my heart, closed my eyes, and using my minds eye and ear, saw and heard my Gods and Goddesses join me by my altar. Then I silently welcomed them all.

11. Patron Offerings.

Rhiannon

"Oh Rhiannon, Rigatona, Great Queen! You ride a snow-white mare.
Dressed all in gold, You shimmer in the morning light,
Just beyond my reach.
Gentle and fertile Lady, patience and strength are yours!

Offerings I make to You, but most of all I offer my love and my devotion,
The best part of myself.

Come to me now, O daughter of the Underworld!
Ride out of Annwfn and join me here, I pray!
Come to me, that I can give You my love and my devotion,
The best part of myself.

And when the rite is over, I shall grieve to see You go."

The following was sung to the tune of, "All Through the Night":

"O, Rhiannon, You have always been there for me!
O, Rhiannon, silver to the Well I offer Thee!
You have stood beside me, helped me,
Held me when the hurting had me,
O, Rhiannon, this I tell Thee,
I am here for You!"

"Rhiannon, Great Queen, accept my offering!"

After offering silver to the Well, I then took a moment to feel Her presence by my left side, where She usually comes.

Pwyll, Prince of Dyfed

"O mighty Pwyll, Lord of Annwfn,
Come to me, I pray!
Mighty Lord, You are a merciful judge and a fair ruler.

Pwyll, pen Annwfn!
Join me here, I pray!
And when the rite is over, I shall grieve to see You go.
Mighty Pwyll! Pen Annwfn! Accept my offering!

After offering whiskey to the bowl and oil to the candle Fire, I then took a moment to feel His presence in front of me.

12. **Piacular Offering.** *I gave oil to the Fire, saying:*

"If out of ignorance or faulty memory,
If I for any reason have offended You,
O Kindreds of my People, hear me now.
Accept this offering as recompense
And know that my intent and heart are pure."

13. **Omen.** *I used the Druid Animal Oracle, and drew the following cards:*

Ancestors – Crane – Secret Knowledge and patience.
House Spirits – Boar – The warrior path, leadership, direction
Deities – Salmon – wisdom, longevity and inspiration

I must be patient and strong, trusting in my inspiration and wisdom to enable me to lead in a humble way.

14. **The Return Flow.** *I raised my chalice of water and said:*

"O Rhiannon and Pwyll, Pen Annwfn! O Ancient, Noble and Shining Ones!
I have made offerings to You, and now I ask for your blessings in return.

Hallow these Waters! Grant that I may be filled with magic, power and abundance as I drink
of Your essence!

Mighty Kindreds, I ask You, Rowch i mi Ddûr Bywedd! Give me the Waters of Life!"

I then drank the Waters, feeling the power of the Kindreds enter and flow through me.

15. **The Working.** *(Normally, this is the point where I do the 20-minute meditation.)*

Thus filled with the Waters, I took a Shamanic journey in the Midworld, shaking my rattle the whole time. I sent my three power animals (jaguar, eagle and horse) to Aunt Claire for healing, sending the power to her through them. I then called on the Kindreds to aid me, chanting, "Heal her, Kindreds! Give her peace! Give her joy and her release!" over and over, finally releasing the power and sending it off to her.

16. **Closing.** *I said my thanks and closed the Gates:*

"O mighty Totems, for aiding me to aid my Aunt I say, diolch y chi! I thank you!

O loving Rhiannon, O mighty Pwyll, for aiding me this day I say, diolch y chi! I thank you!

O Gods and Goddesses of elder days, O noble Spirits of this house and land, O mighty Ancestors, I say, diolch y chi! I thank you!

O Manawydan fab Llyr, for joining Your magic with mine, for Your watching and warding, I say, diolch y ti! I thank you!

O Taliesin, Great Bard of Wales! For Your inspiration this day, I say, diolch y ti! I thank you!

O Earth Mother Dôn, for upholding the World and granting me Your blessings, I say, diolch y ti! I thank you!

Now let me end what I began.....

At this point I start waving my wand in a clockwise direction, chanting:

"Close the Gates! Close the Gates! Close the Gates!"

"Let the Fire be flame!" *I see the tornado of fire dissipate.*

"Let the Well be water!" *I see the whirl pool of water dissipate.*

"Let the Tree return to the Midworld!" *I see the Tree shrink back to its normal size.*

"Caeed y pyrth! Let the Gates be closed!" *I see the split in the earth close up and heal. I see the split in the sky close up and heal.*

"This rite is ended!" *I then sing a recessional, "Out Into the Wide World":*

"Now the rite has ended, may the Kindreds bless us,
From this Grove protected, out into the wide world.
Guided by their wisdom, guarded by their love,
From this Grove protected, out into the wide world."

25 March 2005 – *(The following entries do not have rituals written out in them, only comments about what went right or wrong, changes made, and the text of a couple of invocations I did. Some*

Omens are included but abbreviated. I tend to do the same rituals time and again. As these are not High Day rites, there is no Patron Offering section, usually.) This morning I did another full ritual with a 20 minute meditation. One thing, I asked the ancient Druid who shows up (*in the Ancestors section*) what his name is. He told me that I would recognize it when I saw it! I forgot the 2 Powers today. Sheesh. The Omen was: Goose (be vigilant), Wolf reversed (learn to trust yourself more) and Fox reversed (lay low for a while, be diplomatic). Yikes!

6 April 2005 -I did a full ritual this morning and asked the Kindreds to help Aunt Claire. I also asked for support and strength in the times to come. The Omen was: Cow (love, support and nourishment come to me from the Goddesses), Wren (Humility and the support of the Gods) and Blackbird (the Inner Call, the Gateway, enchantment). All excellent! I knew the Blackbird would show up before I drew the card!

12 April 2005 – Today I did a full ritual with Omen and Return Flow. I also offered to Cernunnos and asked Him to welcome Aunt Claire to the Otherworlds, and take care of her.

“Mighty God of my heart, Mighty God of the Dead, I pray that You will guard and guide my aunt on her new journey. Allay her fears, hold her dear, and show her the love that You show to me. Buetid ita! So be it.”

The Omen was all about Claire and her new journey. It also tells me that I am changing and growing through the experience. I’m finding my center. The Omen was: Bear (primal power, intuition married to instinct), Adder (transformation, healing and life energy) and Horse (Rhiannon, the land and travel – the cycle of birth-death-rebirth).

27 April 2005 – Today was a full ritual for this week with Omen and meditation. The meditation was difficult this time, but also contemplative. The Omen was: Mor (the Sea – hidden depths connected to the lands of my spiritual travels), Fearn reversed (Alder – a warning that I am unprotected in areas of dispute) and Ailim (Silver Fir - past learning and insights give me clear-sighted progress).

3 May 2005 – This weekend I’ll be very busy with Desert Magic so I went ahead and did my full ritual for the week to get it done while I can. It went well, but the Omens were a warning again. Since there’s been a lot of drama in the Grove, it’s no surprise! The Omen was: Coll reversed (hazel – I am suffering a creative blockage now), Phagos reversed (beech – trust, and don’t discount, advice given to me by my elders) and Koad (Grove – the Gods will grant me the wisdom to see how all things link together).

12 May 2005 - So I did a full ritual this morning. It went well, though I keep forgetting the 2 Powers! Ack. The Omen was: Swan (soul and love), Cat (guardianship and detachment) and Ram reversed (I may be called upon to make a sacrifice).

16 May 2005 – Today I did a simple ritual without Omen or Return Flow but with the 20 minute meditation..... I also forgot the 2 Powers again but got it in before invoking the Gatekeeper!

25 May 2005 – This morning I built a fire in Ian and Sue’s Nemeton and did a full ritual with Return Flow. The silver went to the Well, and afterwards to their pond (where their own trove ends up each year). The weather was sunny and cool and one of their cats followed me out and hung around during my rite!

1 June 2005 – Today I did a full ritual with Return Flow and Omen. I spend quite a long time with the Gods, communing silently with each one in my main personal pantheon, except Brigid! Whom I had forgotten. I need to make special offerings to her on Saturday.

7 June 2005 – Today I did another full ritual with meditation. Today I also used my new, brass offering bowl that Jenni gave me. Now I can offer beer to the Outdwellers and Ancestors! My

cauldron is for dry offerings to the Earth Mother and House Spirits. Also, today is the first time I saw Taliesin – he was brought by my Ancient One when I evoked the Ancestors. Woof!

16 June 2005 – Today I did my full ritual outside in the Circle, even if it was really hot! First I offered to Morrigan as protectress:

“Mighty Morrigan, dread Goddess, Red Queen!
I call upon You, bloody one, to watch over me and my rite!
Take this wine, red as blood, and keep all evil at bay, I pray!
Mighty Morrigan, accept this offering!”

I made lots of offerings to specific Ancestors, Nature Spirits and Gods, but didn't not invoke any of them, just saying, “So and So, accept my love and my devotion, and accept this offering!”

24 June 2005 - I just completed my weekly full ritual with Omen and meditation. I'm giving beer to the Ancestors now that Jenni has given me a brass offering bowl. And I'm using beer for the Waters of Life! Woof!

30 June 2005 – Today I did my full ritual with Omen..... Today, however, I did my ritual working especially hard on my visualizations.

7 July 2005 - Today I did another full ritual and the Omen was.....

15 July 2005 – Sirius Rising! Gannd and I performed a full ritual in the chapel (in our tent) today, despite the heat. I did most of it, and Gannd did the Ancestors and Nature Spirits invocations.

23 July 2005 – Starwood! Today, Gannd and I did a full ritual with Omen and Return Flow (in the chapel in our tent). The Waters of Life were a Fairy Dew (mead) snowcone!

29 July 2005 - OK. Today I did a full ritual with Omen..... When I called in Manawydan I asked Him to see Claire's cats safely to the Summerlands.

4 August 2005 – Today's full ritual took place in the afternoon and I didn't do a meditation..... the Omen was....

11 August 2005 – Today I did a full ritual with Omen. At the Workings section I held Jezebel's and Agatha's collars and worked to reconnect them to Mother and Aunt Claire. I could see them – Mother was holding Agatha Christie and Claire was holding Jezebel.

18 August 2005 – Today I did a full ritual with Omen. And a 20 minute meditation.

¹ Isaac Bonewitz, *Rites of Worship*, (Earth Religions Press, 2003), pp. 104-109.

² Ceisiwr Serith, *A Book of Pagan Prayer*, (Boston: Weiser Books, 2002), pp. 17-28.

³ Serith, pp. 66-67.