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Chapter 1 : Pagan Rituals: Scripts And Inspiration For All Occasions - Willow Polson - Google Books

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This is the season of John Barleycorn, the European God of the grain. Grain is a staple of life in many cultures, and their religions reflect this reality. Rites that celebrate the transformations of the grain, from planting to harvest, are at the heart of many festival cycles. One recurring theme in such rites portrays the essence of the God being absorbed into the grain. He is then cut down, a harvest sacrifice for the good of the tribe. In His rebirth each spring, we see the continuity of the cycle and the renewal of life. The heat hangs heavy in the air as you enter into the clearing. It is accented by the loud humming of June beetles and the buzz of bees. There is hardly any breeze. A brook is beside you. The flowing waters of the brook look appealing. You think about removing your clothes and jumping in, but then you hear the sound of pipes in the fields on the other side of the brook. You cross the brook using stepping-stones and make your way up the gentle slope. There is a fence around the pasture. You find the gate, open it, and enter the field. The hay smells sweet and strong. The crickets are chirping. They hop out of your way as you walk through the tall grass. The grass tickles your hands and rubs against your legs as you make your way through it. A hare scampers and hides, camouflaged among the browns and greens. You reach the garden that was planted last spring. You remember the planting rites and notice that the vegetables are full and lush. You reach out and part the large, rough leaves of a zucchini plant to see the shiny green fruit hidden beneath them. The cornstalks are tall-almost as tall as you. Nubs of young ears line their surface. The tomatoes are not quite ripe, but the peas and beans can be picked. You snap off one of the pea pods and break it in half. The fresh green scent is released. You place the peas in your mouth and savor their sweet taste. You walk through the garden admiring the growth. The musical sound that beckoned to you is coming from the other side of the hill. With the excitement of discovery, you walk on. As you reach the top of the hill and look down, you see stretched out before you an ocean of yellow grain. A gentle breeze comes through. The shafts sway lightly in the wind, creating a wave of wheat. Below you is a couple sitting by a hedgerow. They both appear to be of early middle age. She has the wide hips and breasts of motherhood; He, a thick yellow growth of beard on His chin. He is playing His pipes for Her, a wistful, plaintive lament. You watch as He finishes His song. They stand and embrace. It does not appear to be a sad scene, yet you feel a sense of sweet parting. She gently smiles, touching His fuzzy cheek. You hear Her call Him "John. The sound echoes through the field. He then kisses Her good-bye and walks into the field of grain. His fingers lightly play along the tops of the sheaves as He makes His way deeper and deeper into the tall growth. He wades until He stands in the center of the field. He is completely surrounded by grain. His outstretched palms lie lightly on the heads of the seeds. He looks over to where the Lady stands. As She waves to Him, he smiles and slowly starts to expand, become translucent, and fade from sight. His essence is pouring into the grain all around Him until all that is left is the grain. A breeze ripples the wheat, reflecting the sun in a wave of golden hues. When you look back to the Lady, She too has gone. The silence is soon replaced with excited, happy voices. People-men, women, and children-are coming over the hill, carrying baskets and harvesting equipment. They begin the harvest, singing joyful songs. You can smell the fresh hay as it lands on the ground to be raked into mounds. You are handed a tool, a rake, or a scythe. The wooden surface is smooth from years of use. You take it and help with the harvest. Pause long enough for the task. It takes time for all the sheaves to be cut and bound, but finally, you stand up and stretch. You look around the field. It appears that the grain has all been cut. Then you notice one spot. One small sheaf still stands, waving in the wind. A young girl emerges from the crowd, carrying a small sickle. Calls of encouragement follow her into the field. She approaches the sheaf and shyly cuts it. A cheer rings out. She gathers the fallen grain and returns to her mother. Together, they quickly fashion a small doll from it, holding it up to the crowd, which responds with more cheers and song.

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Chapter 2 : Top shelves for Pagan Rituals

The rituals are much more than the standard collection of sabbat and life event rituals like birth, marriage, and death ceremonies found in most collections. There are a lot of excellent examples of ways ritual can be used to acknowledge or celebrate a wide variety of life events, or help when times are tough.

Facilitated by Selena and MoonFeather. Summer Solstice Sun Morning Ritual: Summer Solstice Community Ritual: A transformative, walking meditation through an all-night labyrinth formed by lighted candles. A spiritual gift exchange. Everyone taking part will give and receive a gift. Bring a sacred item i. Bless your gift and include with it your name and something about its spiritual significance. Wrap it in opaque paper, cloth, or other covering. Reaching into the past to bring the forefront memories of those who have served, are serving in the military. We also celebrate those who are 1st Responders. An Ecstatic Ritual for Spiritual Transformation. This is an ecstatic ritual that utilizes physical exertion and the elements of firelight, a woodland setting, and intense drumming to facilitate consciousness alteration for the purpose of spiritual transformation or awareness. Participation entails additional attendance at a prior orientation meeting as well as a debriefing meeting the day following. Connecting with our ancestors through the pulse of the drum and the rhythms of our body. A ritual to open the Bonfire Circle and bless it as a sacred space for drumming and dancing. For women who are no longer maidens, are no longer "every-day" mothers, and are not yet crones. For the Women who walk between Mother and Crone. Have you found yourself dancing with the Darkness? Do you see in yourself the power of the fourth face? Does the place of transformation and change, the power to remake and unmake live daily within you? Do you still bleed but no longer seek children, finding instead your birthings in countless other forms? Does your spirit spin so strong it is as a whirlwind or fire storm, finding itself almost uncontainable within your mere shell of a body? It is you for whom this Gather is happening. This is an exploratory Gather, to determine whether or not there is an interest in creating a space and a tradition for these women of our community? Much as the Sages did last year, this is a time to come together and see what might be possible. Come and bring your most primal power and join us. Let us Gather and see what the Darkness does birth. Daily networking and conversation for the Sages in our community: After an intense week of preparation, women who have decided to move into the third phase of the Goddess will be welcomed into community as Crone. Please join us in honoring the wise women of our tribe and supporting them with your energy as they start their new journey. With the Crone Temple of Wisdom being Sacred Feminine space our gentleman friends will be seated around the circle. We ask that all Crones arrive at approximately 6pm for pictures and final details. Guest can arrive any time before 7pm. Please bring chairs, a loving heart, and positive energy. The Saging Ritual celebrates the male elders of our community who wish to mark their passage to this important life stage. We honor the time when a man reaches the point in his maturity and experience where he is taking a less active physical part, but is still contributing as a valued teacher, mentor and guide to younger members of the tribe. Dress outlandishly, let your hair down, and boogie to the beat. Every year at PSG, a variety of weddings, child blessings, and other Rites of Passage ceremonies are held. Be sure to include the name and contact information of the person who will be facilitating it, and indicate whether it is a private, invitation-only rite or one open to everyone attending PSG. Please note that no day passes are available for PSG, so only registered PSG participants will be able to attend any Passage ceremonies held there. If you are interested in having a Circle minister facilitate your Rite of Passage, contact sharon circlesanctuary. Crone Rite of Passage The Crone Rite of Passage is held at the Crone Temple of Wisdom and is open to women who are past menses and identifying with the crone goddess stage of life. The program leading up to the croning consists of short meetings, Monday thru Thursday, including quests to expand knowledge and embrace your new role individually and as part of the community, and lots of fun activities like creating a beautiful beaded goddess necklace! A private cleansing, transitioning ceremony for the crone candidates will be held on Friday morning. The Crone Rite of Passage on Friday evening is a very

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special occasion that all women of the gathering are invited to, showing their support of your new life. Knowing how many women are interested in the process is greatly appreciated. An email will be sent to you with more details as PSG draws closer. This preparation and ritual has proved transformative for the many women who have followed their heart and you are warmly welcomed to participate.

Rite of Passage into Young Womanhood This four-day program is to honor maturing young women who have recently started their menses, and welcome them into the larger Community of women. All participants must have recently started their menses or reasonable proximity and have a female support person parent, guardian or family friend to attend the meeting on Monday and the ritual on Thursday. Meeting with candidates and their support people, making special Spirit Bags, receiving wisdom from the Crones of our tribe, a Sweat Lodge, and other activities. Attendance at all Program functions, as well as attendance of three morning meetings is mandatory for candidates. Learn to navigate the woods at night and hunt with the Pack as you search for your connection to land Spirits and the Horned God. We are looking for Boys age 13 to 16, must have Guardians consent. Please note that we will be asking for Parent or Guardian participation throughout the process.

Motherhood Rite of Passage - A Blessingway This ritual honors women in the PSG community who have become mothers in the past year, or are currently pregnant. We will honor motherhood with the creation of sacred space, singing, gift giving, pampering, and most of all offering of love and support -- whether a mother for the first time, the tenth time, adoption, or marriage. Those wishing to participate in this ritual are encouraged to contact Rev.

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Chapter 3 : Pagan Rituals - Circle Sanctuary

Here at last is a practical, comprehensive guide to rituals for any time or season. Drawing on more than twenty-five years of study and experience, Willow Polson provides basic, intermediate, and expert training in the mystic arts and ways to help Pagans at every level create powerful life-revering celebrations.

Those who share in a Celtic, Wiccan or Pagan belief, acknowledge and generally pay respect to the beauty of life and powers - the forces or elements of nature. Celtic, Wiccan and Pagan Ceremonies are steeped in tradition - ancient tradition and ritual, dating back thousands of years. Caroline Ghetes The Celtic people roamed Europe and the British Isles, taking their traditions and rituals with them and teaching others in their paths as they travelled. They were strong, and loyal and brave, and indeed a very romantic people who had a very deep sense of passion and magic. They prized liberty above security, but loyalty and beauty above all. The beauty of man, a landscape, or a fine object - and they celebrated in a myriad of ways. As in most cultures and traditions, they believe a wedding is not just an agreement between two people but is effective on three planes: The individual The spiritual What are the Four Elements? Celtic, Wiccan and Pagan Ceremonies of Marriage encompass the love and respect of nature - the four elements which includes Mother Earth who brings all things good. These ceremonies pay respect to these individual elements and each element represents North, South, East or West. Earth Symbols are used during the ceremony to represent the elements - for example a red candle is used to represent Fire, and incense or a fan represents the Air and your favourite piece of crystal or rock represents Earth. Family and friends stand in a circle around the bride and groom who kneel before an altar upon which the four elements are placed. The bride wears a crown of flowers and the groom, ivy. The bride carries a bouquet of herbs to ward off evil spirits together with flowers which are a symbol of love. The wedding celebrant will bless the circle and invoke the Spirits or Goddesses. Many couples who have a civil ceremony today, just incorporate Hand Fasting into their ceremony without any of the other traditions. Here is a Hand Fasting verse: Now you are bound one to the other With a tie not easy to break. Take the time of binding Before the final vows are made To learn what you need to know - To grow in wisdom and love. That your marriage will be strong That your love will last In this life and beyond. Dionysus is usually thought of as the god of wine, but he is also the god of faithful marriage. A friend will also sweep away bad luck and impurities with a straw broom which later in the ceremony, the bride and groom jump over. I take you my heart At the rising of the moon And the setting of the stars. To love and to honour Through all that may come. Yes, any or all these ancient traditions and beliefs can be incorporated into your marriage ceremony if your wedding celebrant agrees but it must be remembered, that all legal marriage ceremonies MUST include the Civil Marriage Act and a legal marriage can only be performed by an authorise Civil Marriage Celebrant. Family and friends are always welcome to take part in a ceremony but an authorised wedding celebrant must be in attendance and take an active role in the wedding ceremony and be there to sign the legal paperwork on the day. There are some excellent reference books so check out good book stores and New Age shops. Three very informative books to buy are:

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Chapter 4 : Celtic, Wiccan & Pagan Wedding Ceremonies | Civil Wedding Ceremonies

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Moon Books , , pp. Rachel Patterson has created a wonderful introduction to ritual for anyone interested in Pagan tradition, whether or not they are Wiccan. Patterson is a high priestess of the Kitchen Witch Coven ; an elder who describes herself as a Green and Kitchen witch. Her approach is non-prescriptive, supportive and encouraging of beginning practitioners to improvise and trust their instincts in the development of ritual. The elements of a primer for basic rituals are all here: For example, she includes horns for Viking ritual; sickles for Druid work; and a talking stick. These inclusions demonstrate that the book is meant for a wide audience and as such, is inclusive of multiple spiritual traditions. She discusses the four elements at length, and includes a pretty comprehensive list of correspondences for each. So, for each element air, water, earth and fire she includes a list of associated elementals, colours, stones, planets, plants, crystals , directions, astrology , deities etc. Interestingly, this is something I have noticed in other books on the practice of witchcraft: More elaboration about how practitioners create and perform spells, or worship and make offerings to deities, or perform divination would be very helpful. I understand this is necessary perhaps to underscore the idea that the rituals presented are collaborative efforts, but adding the specific names of the coven members is distracting. The reader is left out of the script, after gaining inspiration and confidence for ritual in the first half of the book. The rites of passage section has some examples which are great: Additionally, the suggested handfasting ritual also seems entirely heteronormative in its construction. I enjoyed the Wheel of the Year section. The discussion of the Pagan year and the seasons with suggestions for celebration. This information is familiar from many other sources. Here, Patterson describes each season, suggests possible ways to celebrate with a ritual, and includes a script or a written ritual created by a member of her coven. I felt the specifics of these scripts might discourage readers from improvising their own ritual wordings; but I appreciated her inclusion of a Saturnalia ritual, a Faery midsummer ritual, and esbat celebrations to honour moon phases ritually. I felt that the volume presented excellent information at the start to get practitioners thinking about the flexibility of the ritual structure, then the specificity of the examples provided sort of stopped the creative flow. I felt like the second section effectively took the reins from the reader and left them without much in the way of how to write and perform an effective ritual. I grew up attending Catholic Church, and subsequently saw parallels in Pagan ritual production with what I had observed as a child in Catholicism. From both of those perspectives, I see ritual as a type of spiritually charged theatre. As such, there are many elements and moving parts to attend to, the combination of which can be very overwhelming to novice and experienced! I have learned the most by attending rituals, and observing the rhythm and structure of the experience. Discussion of the tools and the altar are in every book on witchcraft that I own; what would be different and very valuable is imparting the skills that would encourage ritualists to begin to design their own rituals. Especially for solo practitioners, this would be wonderful! I would love to see a book that actually provides inspiration for ritualists to write their own ritual. Looking at ritual as an art is an excellent start, but I think the idea could be taken much further. Creating parallels for the reader with respect to how art writing, dance , music , visual art creation etc.

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Chapter 5 : Pagan Rituals - Willow Polson

Pagan Rituals: Scripts And Inspiration For All Occasions by POLSON, WILLOW. *Scripts And Inspiration For All Occasions* *Scripts And Inspiration For All Occasions*.

The one that flourishes nourishes the whole. Newberg The following Samhain ritual is an attempt at developing an order of ritual rooted wholly in naturalistic perspectives. The language of the script emphasizes non-metaphysical, natural terms and processes. At the same time, it avoids language that is unnecessarily exclusionary, so that non-naturalistic guests of other persuasions may feel comfortable. A key symbol is the Center, a term ambiguous enough to invite interpretations rich and multiple, while also naturalistic enough to fit current scientific conceptions of nature. For example, it may symbolize hubs of the local community or ecosystem, fractal radiations, stellar systems, or even the omniscient origin point of the Big Bang which, marvelously enough, is everywhere. Another key symbol, or rather set of symbols, is the triad of Nature, Community, and Mind. This triad, discussed in detail in a recent series , represents three major ways in which naturalists may experience participation in something greater than themselves. This idea runs throughout the script as a unifying theme. The script is written for both groups and solitary ritualists. The current version assumes groups, but can be converted for solitary use easily. The various tasks of P1 may be divided up to maximize active participation. This order of ritual remains experimental. Constructive criticism would be greatly appreciated. A naturalistic ritual for the ancestors Preparation: Opening and Statement of Intentions Participants stand or sit in a circle facing the Center. P1 stands among them as just another member of the circle. P1 rings Bell to signal the start of the ritual. At this time and to this place, we come for a purpose: To celebrate the season at this cross-quarter of November, which we call Samhain, To remember our ancestors, And to know our participation in that which is greater than us. Opening Gift Opening Gifts are more appropriately small, inward-looking, and contemplation-oriented, such as a Gift of water to a small plant. The Recipient of an Opening Gift should not be a participant. P1 approaches Recipient with Gift held aloft in both hands. Let us begin this rite with an act of giving. For nothing and no one in this interdependent world is so small that it does not need a gift. P1 offers Gift to Recipient. Creation of Special Time and Space In this section, the group initiates a slight alteration of consciousness through focused concentration and circumambulation of the Center. All move in unison, with P1 signalling the raising and lowering of arms with the Bell. Any participants with physical differences preventing them performing these movements may substitute other movements that facilitate maximum inclusion. P1 gestures toward the Center. Here and now is the Center, The fulcrum of the mind, The hearth of the community, The birthplace of the cosmos; In it, we behold the world, And we know what we have always known: That we are of the world. All turn to stand at a right angle to the Center, i. P1 rings Bell and all raise their inner arm toward it as if to feel its warmth, join its radiance, or to represent a spoke in a turning wheel. All gaze at the Center along this inner arm. All then circumambulate the Center saying the following words. Groups may interlock fingers over the Center if appropriate, and may perform an appropriate chant or song during each circumambulation if desired. This is the Center, around which all revolves. It does not revolve around us, We revolve around it. As we pass round, we affirm our place within the mind. All return to original positions, arms still raised and gazing toward the Center. P1 rings bell and all lower arms. As we pass round, we affirm our place within the community. Repeat for a third circumambulation. As we pass round, we affirm our place within the cosmos. All return to original positions. Here and now, we are of the world. And what is of the world can change the world. Text may be improvised to suit sensations of the occasion, such as wind, warmth, starlight, etc. Participants may stand or sit for the meditation as appropriate. Allow a pause between each sense faculty, long enough for participants to explore their sensations. Now let us see through the eyes of our eldest ancestors, the first forms of life to behold this world. Close your eyes, and at the same time open to the world around you. Gently and without judgment, open. Like ancient matter in the moment of its first glimmer of consciousness, open to all the

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sensations by which the world presents itself here and now. Open to the sensations of touch: Open to the sensations of taste: Open to the sensations of smell: Open to the sensations of sound: Now slowly open your eyes, and behold the sensations of sight: Open finally to that inward sense: Through these six foundations of experience, the world presents itself, and the universe perceives its own reflection. Stories, Myths, or Activities of the Occasion This section provides for the unique character of the ritual. Ritualists should prepare seasonally-appropriate myths, stories, poems, songs, or other activities. For example, the November cross-quarter would be a good time to recount the myth of Isis and Osiris, in accordance with the Hilaria celebrated on November 3rd. This ritual script opts for a sharing of stories of ancestors, followed by a thematically-appropriate poem. Sharing of Stories of Ancestors “ Participants are invited to share, if they choose, the story of an ancestor. A volunteer with dramatic talent may perform, or the poem may be read collectively by each reading a verse in turn. For a shorter recitation, begin at line 91 verse Drum, Chant, Dance, or Trance optional Depending on the skills and preferences of the participants, a period of drumming, chanting, dancing, or other trance-inducing activities may be held. This allows a deeper and more inward contemplation of ritual themes, and builds toward the experience of communion in the Shared Meal. For large groups, this time may overlap with the Shared Meal. While the Meal is being distributed, others drum, chant, dance, or trance. Those who prefer to skip this step may proceed to the Shared Meal. Shared Meal This is the culmination of the ritual, an experience of communion. Utmost in this meal is the Water, which should be clear drinking water as sustains all life on this planet. Other seasonally-appropriate items may be consumed, such as harvest foods, provided they can be distributed and handled without disturbing the pace of the ritual. A more elaborate banquet may follow after the ritual. All life on Earth is a community, and the lifeblood of the community is water. Let us share with one another. The first portion belongs to the Earth itself. P1 pours the first portion of water onto the ground or, if indoors, into a receptacle which is either immediately carried out to the nearest ground, or placed at the Center to be taken out after the ritual. The distribution of the shared meal begins. Ideally, the Water is passed round, with each participant receiving, then giving to the next. Other methods may be innovated to accommodate group size and need. In the case of a solitary ritual, the participant speaks the words of both giver and receiver. I am not the center of the universe. Giver offers Water to Receiver. The universe is the center of me. Receiver takes Water from Giver and drinks. If other foodstuffs are to be shared, they begin to be passed round, following the same pattern, as soon as the first participants complete the exchange of Water. Those waiting or finished may join in an appropriate chant, song, or hymn chosen for the occasion. Realization of Communion P1 rings bell to call for silence, then completes the communion with words adapted from John Toland: The sun is my father, the earth my mother, the world is my country, and all creatures are my family. This includes all the physical ones, such as our jaw, inherited from our early jawed-fish Ancestors, and our brain with an ability to plan from our monkey-like Ancestors , as well as cultural things, such as the importance of reason from our Enlightenment cultural Ancestors , and many, many more. May this wellspring of gratitude empower us to work for the next generation and our whole planet “ not out of guilt or shame, but out of pride, thankfulness, and joy. May it make it effortless to love those around us, who, be they human or not, are our cousins. May it connect us to everything, because we are all connected, to each other, biologically, to the Earth, chemically, and to the rest of the Universe atomically. Ancestors, thanks be to you.

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Chapter 6 : Rituals & Spells

Find helpful customer reviews and review ratings for Pagan Rituals: Scripts And Inspiration For All Occasions at racedaydvl.com Read honest and unbiased product reviews from our users.

Pagan Rituals by Selena Fox Rituals are an important part of spiritual practice for Pagans of many paths and places. Through rituals, Pagans attune themselves to the rhythms of Nature, create community, celebrate life passages, and make magic. Through rituals, Pagans deepen their relationship with the Divine in one or more sacred forms. Through rituals, Pagan culture flourishes and evolves. Pagan rituals are diverse. They can range from simple to elaborate in scope and from casual to formal in style. A ritual may be performed by a single person or by many. Some rituals are done only after much planning, while others emerge spontaneously. Some Pagan group rituals are scripted, theatrical performances done by a few with the rest observing. Other group rites are interactive and improvisational, with all participants actively involved. Within some paths of Paganism, certain rituals have become standardized and repeatedly performed. Other Pagan rites evolve over time and are modified each time they are done to keep them fresh. Sometimes, Pagans create rituals for specific purposes and perform them only once. Pagan rituals may be short in duration, lasting only a few minutes. Or, Pagan rituals may be very long and extend over several days. Most rituals are between one and two hours in length. Some Pagan rites are performed in silence, some are predominantly quiet, and others are noisy and exuberant, with cheering, singing, and drumming. Most Pagan rites have a mixture of sounds and volumes and include chanting and rhythm making, as well as some time for silent meditation. Most Pagan rituals are visually colorful and include one or more altars and the use of ritual tools, such as wands, incense, chalices, pentacles, crystals, and cauldrons. Many Pagans dress up for rituals in colorful garb, such as robes, capes, garland crowns, necklaces, and other jewelry. Other Pagans wear street clothes, body paint, or go skyclad, wearing nothing at all. Pagan rites usually include the use of ritual gestures, dance, and other forms of movement. However, some Pagan rituals are imaginal and done only through visualization in the mind. Pagan rituals vary in purpose and goals. Some rituals have a single purpose; others include several. Some primarily are focused on deity worship. Some are healing rituals. Other ritual purposes include cleansing, protection, consecration, healing, divination, thanksgiving, and community building. Sometimes, a Pagan ritual is held as its own event. Or, a ritual may be part of a sequence of rituals held over time or part of a pattern of rites held simultaneously at many locations. Some rituals are held within the context of multi-day Pagan gatherings. Pagan rituals take place in a variety of private and public settings, inside and outdoors. Most Pagans perform personal and family rites in their homes and many have a household altar that serves as a focal point for rites. Some Pagan rituals happen at small and large group festivals and other events held at public parks, campgrounds, hotels, and conference centers. Some Pagans rituals are virtual and take place on the internet. Pagan rituals take place during the day, at night, and throughout the year. Some Pagans also perform daily rites, such as greeting the day, greeting the night, meal blessings, and dream incubation before sleep. Many Pagan perform rituals on their birthdays and at other special occasions such as anniversaries. Some Pagan rituals celebrate human life passages. At the beginning of life, there are rites to enhance fertility, aid conception, bless pregnancy, facilitate birthing, and welcome and name the newborn. Some child blessing rites are performed during infancy and some later in childhood. Pagan coming of age rituals mark the passage into early adulthood. Croning and Saging rituals mark their passage into older adulthood. Other Pagan life passage rites are weddings, sometimes called handfastings. There also handpartings, Pagan divorce rituals. At the end of life there are Pagan crossing over rituals, wakes, funerals, burials, scattering of cremains, and memorial services. Pagan rituals of many types and purposes focus awareness and energy. Rituals can serve as spiritual focal points for individuals and groups, strengthening connections with dimensions of self, with others, with deities and other sacred forces, and with Nature as a whole. Rituals enrich life and aid spiritual development.

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Chapter 7 : A Meditation for Lammas - Pagan and Earth-Based - Faiths & Prayer - Beliefnet

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Pretty soon, you start to wonder if there might be something to it after all. People have been worshipping naked for a long time. Judging from the pictures on some cave walls, our ancestors probably worshipped naked before they worshipped clothed. Certain ritual activities are greatly facilitated by nudity. For example, some Native American tribes have a sweat lodge ceremony, such as the Lakota inipi, where they pour water on hot rocks for purification. Everyone crawls into the lodge naked. For this reason, men and women traditionally have separate sweat lodges. Would you believe that Christians once practiced ritual nudity? In early times, the sacrament of baptism was performed naked – both the priest and the person seeking baptism would disrobe before entering the water. Plus, the witnessing congregation usually included both men and women. Ascetic monks may give up worldly goods – up to and including their clothes. The Digambaras, a sect of Jainists, practice spiritual detachment by going naked, even in public. Most of these are from unreliable, biased sources. Gospel of the Witches, originally published in , which suggests that Italian Witches, called strega, practiced their rites nude. He writes speaking as the Goddess: After all, some rules are fun to follow! This includes clothes, make-up, perfumes, jewelry, glasses, contact lenses and so on. You are more aware of where the candles are when you begin to feel the heat as opposed to not detecting the heat of a fire until after your robe is engulfed in flames. Naked people step more carefully and bang into the altar and others far less frequently than clothed Witches. Johnson notes several effects: Women must face men as equals, both showing their inadequacies and realizing that the other sex is just as physically imperfect as you are. With this barrier down, men and women can accept each other as equals. It sets aside everyday concerns. All of us stand equal in the Circle. It is an occasion of solemn spiritual celebration. It is not an occasion to point or poke fun or make personal remarks. I mean this guy could compete with Sleipnir. Who are we fooling? Our religion is one of love and, sometimes, lust. Serious worship is all to the well and good; so are bawdy rites. Some other occasions lend themselves well to such earthy entertainment, like handfastings. A few simple steps can help you arrange an erotic skylad frolic: Make sure all the participants understand that this will be a nekkid event rather than a naked event, and that everyone is of legal age. Hold your ritual in a comfortable, private place with a warm atmosphere. Provide blankets to sit or lie on. Put some safer-sex supplies on the altar in case people decide to celebrate the Great Rite for real. Everybody likes to hear how sexy they are! If you have never worshipped skylad before, consider giving it a try. You can practice alone, with a partner, or as part of a group. Make your ritual as serious or as sensual as you want. Remember that your body is your temple, and you are the High Priestess or High Priest of it. How you decorate that temple, and worship in it, is entirely up to you. Robinson, Ontario Consultants on Religious Tolerance, Gospel of the Witches, Phoenix Publishing, Inc. Destiny Books, Rochester, VT,

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Chapter 8 : The Art of Ritual by Rachel Patterson

Free shipping on all U.S. orders over \$10! Overview. Basic, intermediate, and expert training on rituals for any time or season, with simple annotated how-to formats for each ceremony, inexpensive ways to find or create props to enhance the ritual, and songs and unique blessings to increase its meaning.

A Meditation Guide An Introduction As a student of metaphysics and magik I have been fortunate to have the opportunity to teach and well as learn from other teachers and my students alike. The following is a Student Guide I hand out in my meditation classes. As well as, a step-by-step instruction manual for anyone to follow to learn meditation on their own. Prayer allows you to talk to the Divine and petition for assistance. Meditation allows you to become one with the Divine and discover the divine within your inner being. Meditation has been practiced around the world in every known religion, from Buddhism to Christianity. Many people have meditated for spiritual communication, personal fulfillment, as a form of worship or just to relax and relieve stress. During this century western societies have begun to recognize the benefits of meditation. The breathing and visualizations employed by traditional medicine help patience fight cancer, physical illnesses, relieve stress and so on. Basically meditation is an altered state of consciousness achieved through controlled breathing and visualization. Both definitions are accurate, but meditation is so much more. Meditation helps the physical conscious mind connect with the higher or divine consciousness we all have inside ourselves. Through practice and dedication, this bridging between our physical and divine selves, opens the doors to a new spiritual knowledge that has always existed, but that we may not have been able to tap into. Side Effects As you practice your mediation technique, you should begin noticing a few side effects. You should become a little calmer and more relaxed during your regular daily activities. You become better able to handle unexpected events or can think more clearly when dealing with a problem or trying to find a solution. Some of the stress and tension you experience should begin to subside each time you perform your chosen meditation technique. All in all, less stress and tension will lead to a healthier and happier you. On a spiritual side, you may begin to notice an increased interest in your chosen religious path. A degree of self-discovery may also begin to happen. I believe this is a result of successfully bridging the conscious and sub-conscious spiritual minds together. Yoga, Ti-Chi, Mantras, Gazing and Freeform are the most common types practiced in the western world see definitions below. No one way is better than another. What works for one person may not work for another. Then practice, practice, practice. Yoga and Ti-Chi These methods use physical movements or positions to focus the mind and body away from everyday happenings. Mantras This vocal method uses a personal sound, like a hum or phrase, to focus and clear the mind. Gazing Using an object, such as a crystal ball or candle, to help focus and find the meditative state. Freeform This method is generally the most common type of meditation practiced in the U. Freeform is just that, it does not rely on sound, movement or visual stimuli to focus the mind and body. Rather it uses your own ability to concentrate on nothing. Soft relaxing music can accompany this form of meditation. The best way to learn Yoga or Ti-Chi is to find an experienced teacher or master in your area. These methods require several physical movements that lead the mind down a relaxing path into a relaxed state of awareness. The Gazing method is much like the Freeform method, the only difference being one you do with your eyes closed, the other you stare at an object. Read the following instructions for the Freeform method and alter the procedure as needed for the Gazing method. How to Meditate with the Freeform Method Science has proven that thought is energy, thus what you think creates energy patterns. The visualizations employed in the Freeform method help your conscious mind create some of those energy patterns to physically relax and push out stress from your body. These visualizations are highlighted in the following steps, to help you gain the most benefit from your meditation practice. However, once you learn the basics, you should think about changing the visualization patterns to best suite your own needs and interests. Many people like to use music as a background to lightly drown out the daily noises that might be around your home or space. You should chose something from the New Age or classical genre. You

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want instrumentals only, as vocal music might interfere with your concentration. If you find a piece of music you really like for meditation, stick with it. If you use the same piece each time you meditate, you will pre-program your mind to step into a state of relaxation. Each time you practice, your mind will move into this state with less effort and more quickly, allowing you more time for greater meditative work. Your meditation music should be totally orchestral no vocals and should act as a sound barrier between you and the outside noises of the world. Many music stores are now carrying New Age music so these should be easy to find. You can find it on Amazon.

How to Start Choose a piece of music that you find relaxing to play in the background. In stead find a comfortable upright position and keep your back straight. Your arms should be placed comfortably in your lap, or at your sides if your lying down. What ever is most comfortable for you. But remember, your going to be in this one position for at least 30 minutes. Begin your meditation with a deep cleansing breath and close your eyes as you exhale. With your eyes closed focus on your breathing. Slowly, take in 5 long, deep breaths through your nose filling your lungs to their fullest capacity. Then just as slowly, exhale though your mouth, allowing your lungs to collapse as much as is comfortable for you. As you exhale, imagine the events of the day or week being carried out through your mouth on a gray smoky cloud. Put these worries aside and begin to relax your entire body and mind. Return to normal breathing and begin to relax each portion of your body, especially your muscles. Feel the tension in your muscles begin to subside. With each inhale, imagine a Divine white light collecting inside your body around the solar plexus. The Solar Plexus is a network of nerves in the abdominal cavity behind the stomach and just below the position where your rib cage meets. With each breath you take in, this light grows stronger, more vibrant and soon begins to increase in size. Within a minute or two, the light grows so large that it encompasses the entire mid-section of your body. Now, begin by pushing the lower portion of the light down toward your toes slowly. Imagine the white light pushing all the stress and tension out of your muscles one at a time. Now the lower half of you body is fully surrounded inside and out by this Divine white light. This visualization should take approximately minutes. Keep your eyes closed, but look up at the pituitary gland. This is a small gland located in the middle of your forehead, just above the brow. Try to keep your eyes focused on this point. As you practice, this step will become easier and easier to do. For centuries, the pituitary gland has been considered by many to be the location of the third eye. This step then is a symbolic gesture to bridge the physical eyes with that of the Divine eye. Imagine the bridge between your physical mind and your spiritual mind laid out before. See your spirit effortlessly walking across that bridge. With each step, the bridge becomes stronger and the effort becomes easier and you feel more assured. Once you have crossed the bridge, see yourself standing in the Divine Universe. You are part of this Universe, it surrounds you, penetrates you and fills your being with peace, love and security. See yourself sit down in this place that you have created and imagine yourself totally relaxing and becoming one with your higher divine mind and the Divine Universal consciousness. Now the hard part, clear your mind of the nitty gritty. You are training your mind to shut down for several minutes and to do nothing. This step is the key to effective mediation. First timers may want to concentrate on their breathing instead. Keep it slow and relaxed. When you are ready to end your meditation, take a deep breath and prepare to return to the waking world. See yourself standing before your spiritual bridge As you move across the bridge you become more and more aware of your surroundings and your body. Imagine your soul walking through the door to your room, and seeing your physical body right where you left it. As your soul steps back inside your spiritual body, all the visions sensations and answers you received merge with your physical brain and are automatically stored into your conscious mind. Take in a deep breath, begin to feel your body, become more and more aware of your surroundings, have a nice long and hard stretch, then open your eyes. Before you rise, consider recording your meditation and experience in a meditation journal. How do you do that? Many people believe they have to see nothing, just blackness. This in fact is keeping your mind busy and active trying to force yourself to see darkness. So there is a difference between thinking of nothing and quieting the mind. Calming the mind is left up to you, not to some outside force or mantra. So how do you do it?

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Ways to adapt scripts to meet your special worship needs - or to write your own Whether you seek to increase your knowledge and appreciation of rituals or discover new ways to make them work, Pagan Rituals will give you a deeper understanding of the season's magical meanings.

This beautiful ceremony can be tailored to fit your desires. Welcome Friends, family and loved ones. They are two people who are the halves of a whole. Two souls, coming together to form one single being; two hearts, beating in a single rhythm. Today we join in our support of them as they offer themselves to each other. We celebrate their love, their joy and their expectations. Invocation or opening prayer This can be changed to reflect a certain God or Goddess you are drawn to if you like: We give thanks that these two souls have been drawn together by divine appointment, and will be held together by the power of divine love. We rejoice that through this mystical union, these two, now become one, will experience soul satisfaction and fulfillment, and that your blessing, Dear God, is upon them and that your love is expressing through them now and always. Amen Charge to Bride and Groom the charge is address to the bride and groom. It is a preparation for the vows you are about to take Officiant: Dear Ones, you are entering into that relationship which is the expression of the uniting, harmonizing power of divine love. Marriage is the uniting of two souls already attuned to each other. When there is a true bond such as this, it is proper that public acknowledgement of it be made. We are here to bear witness to your entering into this closer relationship of husband and wife, and we believe you are already one in spirit. If you would like to incorporate candle lighting we would put it here Blessing: Today, we ask that the infinite light of the divine shine upon this union. In that spirit, I offer a blessing to this ceremony. Blessed be this marriage with the gifts from the east -- new beginnings that come each day with the rising sun, communication of the heart, mind, body and soul. Blessed be this marriage with the gifts of the south -- the light of the heart, the heat of passion, and the warmth of a loving home. Blessed be this marriage with the gifts of the west -- the rushing excitement of a raging river, the soft and pure cleansing of a rainstorm, and a commitment as deep as the ocean itself. Blessed be this marriage with the gifts of the north -- a solid foundation on which to build your lives, abundance and growth of your home, and the stability to be found by holding one another at the end of the day. Bride and Groom these four simple blessings will help you on your journey that begins today. However, they are only tools. They are tools which you must use together to create the light, the strength, the infinite energy now and forever of a love you both so richly deserve. What is your name? And what is your desire? Will you seek to do her harm? And if harm is done, will you seek to repair it? Will you seek to be honest with her in all things? Will you support her in times of distress? Will you temper your words and actions with love? These things you have promised to your partner, before this company and the Gods. May you ever be mindful and strive to keep the vows you have spoken. Will you seek to do him harm? Will you seek to be honest with him in all things? Will you support him in times of distress? May we please have the rings At this point the designated person will give the rings to the Officiant. Blesses the rings May these rings be blessed with; Air for hopes and dreams; Fire for the spark of love; Water for harmony and healing; And Earth for strength. The circle is the symbol of the sun, earth, and universe. It is the symbol of peace. Let this ring be the symbol of unity and peace in which your two lives are joined in one unbroken circle. Wherever you go, return unto one another and to your togetherness. What one experiences, so shall the other; as honesty and love build, so will your bond strengthen and grow. If the couple has written vows they wish to speak to one another, now is the time to do this. The vows of love have been spoken. Officiant wraps the cord around the bride and grooms wrists, binding them together loosely and tying a knot. Bride and Groom as your hands are bound together now, so your lives and spirits are joined in a union of love and trust. Above you are the stars and below you is the earth. Like the earth should your love be a firm foundation from which to grow stronger through the seasons. Like a star should your love be a constant source of light. Like a flame should your union be warm and glowing with love in your hearts. Like the wind may

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you sail through life safe and calm. Like water should your relationship remain clean and soothing, that it may never thirst for love. May the God and Goddess bless this union. May all who encounter it be blessed with love. May your lives be full and your hurts be few. May you draw forth, each from the other, the highest and the best. May you be open and receptive to divine inspiration and guidance. May you express poise, patience and understanding with each other. May your lives blend together in harmony and joy and may you days be good and long upon the earth. By the Winds that bring change, by the Fire of love, by the Seas of fortune and the strength of the Earth do I bless this union. As hands are still bound: Your two hearts now beating as one, your two souls now deeply joined anew - walk forward together, forever hand in hand, May your marriage be a lifelong celebration of love! Now that the rituals are complete, you have made your promises, and exchanged your rings. May your lives together be filled with love and laughter. By the power vested in me as an Officiant and the laws of this state, I now pronounce you husband and wife! You may kiss the Bride! Officiant will remove the cord while saying: Bride and Groom this cord symbolize so much. It is your life, your love, and the eternal connection that the two of you have found with one another. Yet the knots of this binding are not formed by these chords- but instead by your vows. Either of you may drop the chords, for as always, you hold in your own hands the making or breaking of this union. Officiant will prompt maid of honor to hand the bride her bouquet. Bride and groom will face their guests. It is with great honor I present to you Mr.