

Chapel Ritual –Rite 1

By Aidan Odinson

March 11, 2009

[Cast the circle in the usual manner]

[Following the casting of the circle, a lesson from a venerated writing]

[Following the lesson, a brief homily/ sermon may be appropriate, along with any remarks of a general nature to those gathered.]

Since the dawn of time, people have sought communion with the Divine, and the Divine has sought to facilitate that communion. Toward that end, the Divine has acquired many faces and facets, so that over the generations people would be able to envision and commune with the Divine in terms which they could understand.

Now, as we come to know better the ways of our ancestors and the ways of others, we strive to see the unity behind the innumerable faces and facets of the Divine. Like a diamond, the Divine has facets, each facing a particular direction and having its own characteristics. But each facet is connected to each other facet by the rest of the diamond, such that no facet can claim to be the entire diamond. And that diamond is the Divine, that Most High God whose first Priest known to us by name was Melchizidek.

I stand here, before the Most High God, as a mortal among mortals. I am a Priest, because the Divine called me to be a Priest, and I hold myself accountable to the divine for my deeds as a Priest. And I stand with the Priests and Priestesses who have come before me in proclaiming faith in the Divine:

I believe in the Un-named God, the Bornless One, from whom all else, Divine and mundane, was created. And in the many facets of the Godhead, named and without name, seen as Gods, Goddesses, or otherwise, which reach out to receive each person within mankind in communion, each according to his or her perception and understanding of the Divine. .

And I believe in the Archangels Raphael, Gabriel, Michael, and Auriel, and other angels known and unknown.

And I believe in one Earth, the Mother of us all, and in one Womb wherein all men and women are begotten, and wherein they shall rest.

And I believe in many paths to the Divine, all leading to the Divine.

And I believe in the gathering of people of like mind, and the power and energy they raise when gathered for like purpose.

And I believe in the Communion of Saints.

And, forasmuch as food and drink are transmuted to us daily into spiritual substance, I believe in the Miracle of the Mass.

And I confess one Baptism of Wisdom whereby we accomplish the Miracle of incarnation.

And I confess my life: one, individual, and eternal, which was, and is, and is to come.

So mote it be!

And so we proclaim the great mystery of the Divine:

A God is born.

A God lives.

A God has died.

A God is born again. *(Use future tense Samhain thru Yule)*

A God lives again. *(Use future tense Samhain thru Ostara)*

[This may be modified for particular seasons, celebrations, or needs]

[Here, name the particular Deities, Angels, Saints, and any others you are calling upon], I invite you and welcome you to this temple, to this circle, and to this Rite. I welcome you, and as a token of that welcome, in accordance with the ancient ways, I break bread with you.

[Elevate the bread. then lower it (optionally if a private rite, break it in two). If there is a libation bowl, it is most appropriate that the right half be left in the libation bowl. Consume the bread now, or after inviting the congregation to partake.]

I welcome you in reverence and respect, but also in friendship. And as a token of that friendship, and to bind that friendship, in accordance with the ancient ways, I offer drink.

[Elevate the chalice, lower it, make any appropriate signs over it (Pentagram, Thor's Hammer, and/or Cross or other as appropriate). Elevate it again, and then lower it.

NOTE: If there is a libation bowl, lower the chalice to the libation bowl (best to use 2 hands), and pour a portion into the libation bowl.

Then elevate the chalice for the third time, say "Hail and Welcome", and consume the remaining liquid either now, or after inviting the congregation to partake.]

[If there is a congregation or other participants, hold the bread and the cup, turn toward the congregation and announce the following:]

Behold the feast with which we welcome the Divine! Take of the bread and the cup and partake of this feast in which the Divine Within welcomes the Divine Without.

[Following this the celebrant consumes his/her portion and ministers the bread and wine to any who do not minister to themselves. Next, a prayer appropriate for the occasion. Any additional magick or prayers will follow this.]

[Close the circle/ take down the temple in the usual manner.]

General Notes On The Ritual:

- It is our tradition that each person is their own priest or priestess to minister to himself/ herself. If this is not in accordance with your own tradition, give this consideration before using bread and wine.
- “Bread” may be any bread-related substance within reason, including consideration for the reasonable needs of the person consuming it.
- “Wine,” if referenced here, can be any non-heated liquid intended for drinking. This might include fruit juice (including grape juice), water, or soda/ pop as well as wine.
- This is intentionally a “relatively lightweight” ritual intended for large and/ or diverse groups, including groups which include visitors who are not members of the group per se. Being "lightweight" does not imply being weak, however.
- Nothing in this ritual conveys a license to minister this to others. If you wish to do that, seek to be trained and ordained.