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Lammas Ritual

Items needed:

Chime candles: yellow, red, blue, green, white, silver

Intent candles: orange, yellow, green [I use tea lights]

Gemstones for on altar: Carnelian, citrine, moss agate, tourmaline

Altar cloth: white

Piece of fruit, fresh vegetables and napkin on plate

Fresh bread round on plate

Chalice with beverage in it

Sandalwood incense

Frankincense oil

Wand [Can be a simple stick picked up outdoors]

Ritual

Anoint candles with Frankincense oil

Purify space with Sage smudge

Light Sandalwood incense

Ground and center

Cast Circle with Wand

As I walk this circle round, I cast a sacred sphere,

A place to work my will within, and call the Goddess near.

Around, around, around I go, I walk the circle round times three.

The circle is cast, the circle is cast! Blessed be, so mote it be!

Call Quarters - Light the appropriate chime candle as you call each element [yellow, then red, then blue, then green].

I call upon the Sylphs, spirits of Air, the essence of intelligence, liberating and stimulating, to come from the East to guard this circle.

I call upon the Salamanders, spirits of Fire, essence of strength and defense, animating and activating, to come from the South to guard this circle.

I call upon the Undines, spirits of Water, essence of emotions and abundance, malleable and flexible, to come from the West to guard this circle.

I call upon the Gnomes, spirits of Earth, essence of fertility and solidarity, nourishing, binding and giving of form, to come from the North to guard this circle.

Call Spirit

*I call upon the Akasha, the essence of Spirit itself,
to come from the center of the All, to join in this circle.*

Light the white Spirit chime candle

Call Goddess

*I call upon the Goddess, the Great One who gives all and loves all and Is All,
to come and join in this circle.*

Light the silver Goddess chime candle

Give Thanks

Goddess I call to you, to give you thanks.

All that I am and all that I have has come from thee.

I strive to be One with you, Mother of All!

Blessed be, so mote it be!

Intent

The intent of this ritual is to celebrate Lammas

and the blessings of the First Harvest

Body of Ritual

Light the yellow intent candle.

Stand before the altar, holding aloft the plate of vegetables and fruit and say:

Blessed be this season of Lammas, time of the First Harvest, when the bounties of nature give of themselves so that we may survive. Oh Great Goddess, bless this harvest. Oh Goddess of the ripening fields, Lady of the Grain, who give sustenance to the people, grant me the understanding of sacrifice as You prepare to deliver Your bounty under the sickle. Oh Goddess of the Moon, teach me the secrets of rebirth as the Sun loses its strength and the nights grow cold.

Light the orange intent candle.

Lift a piece of fruit and bite it, savoring its flavor and say:

I partake of the first harvest, mixing its energies with mine that I may continue my quest for the starry wisdom of perfection. Oh Lady of the Moon, gracious one before Whom the stars halt their courses, I offer my thanks for the continuing fertility of the Earth. May the nodding grain loose its seeds to be buried in the Mother's breast, ensuring rebirth in the warmth of the coming Spring.

Light the green intent candle.

Take the bread from the altar and say:

Many blessings I have been given, I count them now by this bread of the grain of Mother Earth.

Name some of the things you are thankful for one by one.

With each thing you name, break off a small piece of bread and eat it.

Place the bread aside so that it can be placed outside as an offering to the faeries and animals.

Thank you Great Mother. May I never hunger!

I boldly ask that You accept my offering of this bread. May it be used to feed Your loved ones in nature.

Consume the rest of the fruit now or after circle. Reflect on the gifts and the harvests in your life.

Take up the Chalice, and say:

Goddess, Mother of All, bless this beverage of which I am about to partake.

May I never thirst!

Drink from the chalice.

Save some of the beverage to pour out on the ground as a libation after ritual.

Thank and Release Goddess

Thank You Goddess for Your presence which to me is so dear.

Stay if You will, go if You must, You are always welcome here!

Extinguish Goddess candle

Release Spirit and the Quarters

Thank you, Akasha, essence of Spirit, for your presence here! Go in peace and farewell until we meet again.

Thank you, Sylphs of the East, for your presence here! Go in peace and farewell until we meet again.

Thank you, Salamanders of the South, for your presence here! Go in peace and farewell until we meet again.

Thank you, Undines of the West, for your presence here! Go in peace and farewell until we meet again.

*Thank you, Gnomes of the North, for your presence here! Go in peace and farewell
until we meet again.*

Extinguish corresponding chime candles in turn.

Take up Circle

*I take back up the energy,
I used to put the circle down,
Back into me and thus into the Mother,
As I walk the circle round.
While the circle lingers still
It is open yet unbroken,
Blessed be, so mote it be,
It is as I have spoken.*

An' it harm none, this ritual is done!

Remember to ground—This is important!!!

Allow intent candles to burn out safely

Place remainder of bread outside for the fairies and animals and pour out the remainder of the beverage in the chalice

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Peace Whitehorse is a graduate of [The Sacred Three Goddess School](#) and a High Priestess in the [Order of the White Moon](#). She lives in Pennsylvania with her husband and her Shetland sheepdogs, and is active in Sheltie Rescue.

Celebration of the Mother Goddesses Ritual

Have on your altar a red candle for each woman doing the ritual. Dress the candles with Rose, Aphrodite, or Yemaya oil if you have any of these. Burn an incense that has a spicy or floral scent. If you have a white altar cloth, that would be good to use so everything will show up clearly. If you have any red or pink flowers, or carnations that are white and red, that would be excellent to have on the altar. Any statues that you have of the Mother Goddesses and Love Goddesses will be good. Also, since Yemaya the Ocean Mother is a summer goddess, a statue of her or a mermaid could be added. If you do not have statues, you could draw pictures or make a collage of pictures of mothers, and/or sensual women. To be in a room that feels sensual and feminine that you can decorate, would add to the ambience.

Cast your Circle, and light the red candles. You might want to have tealight candles floating upon water. Then visualize the fully formed and shaped goddesses of sexuality and coming motherhood. Chant this poem three times, and visualize yourself becoming sensual and 'at one' with your favorite sensual goddess.

"I am the Mother Goddess,

A sexual being.

My womb is ready for love,

My children yet to be born.

My breasts are fuller than a maiden's

My thighs are much rounder

But they can shake with love,

And my belly rumble with laughter.

I celebrate the warmth of Summer

And the heat of lovers' passion.

I am Aphrodite, burning with love,

I am Pele, the volcano!

I am Amaterasu, the Sun Goddess

Lighting the way for all women;

Burning away the heavy clothes and chains

That bound us in a patriarchal prison.

I am the Mother Goddess,

I am all women.

My loins are always ready for love,

And you are all my children."

After chanting this three times, open the circle. Then each woman, carry your candle outside if possible, to breathe in the air and look at the moon, knowing that the Mother Goddess is with each of you, and inside you.

Then come back inside and have light 'cakes and ale' to ground yourself after the ritual.

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Beth Clare Johnson

(Mystic Amazon)

Mystic Amazon has studied Reiki with Diane Stein and has also done Shamanic training. She is a High Priestess of the [Order of the White Moon](#) and an Ordained Minister, currently co-teaching with HP Ka Wahine Ahi at [Sisters of the Rising Moon school](#). Divorced with two children, she now lives in Mississippi. Her hobbies include writing, folk art, folk magick, Reiki, and reading.

Eleusis

Eleusis was home to the Eleusinian Mysteries and was believed to be one of the locales the Goddess Demeter visited during Her search for Her daughter Kore. Demeter, in disguise, became nursemaid to a prince. When Her identity was discovered, She demanded that a Temple be built at Eleusis in Her honour. The city grew around a Temple and Sanctuary devoted to the Goddess, and even boasted an Omphalos within one of its sacred caves.

The city of Eleusis, situated on the outskirts of Athens, eventually became an important site for religious pilgrimage. Eleusis was an independent city-state until the 7th century BCE, when Athens annexed the city. The small, local cult which originated here soon rose to prominence to become the most widespread religion in Greece.

The Eleusinian Mysteries began as a local agrarian festival celebrated by women around 1700 BCE and may have originally developed in Mycenaean Crete. By 1400 BCE, the Mysteries became one of the most important religions in Greece, and were open to men, foreigners and slaves, as well as women. The Greater Mysteries occurred every five years and the event was considered so important to the Greeks that warring states observed a truce lasting 55 days both before and after the celebrations so that initiates could travel safely.

There are two distinct types of rituals, the Lesser and Greater Mysteries. The Lesser Mysteries (Myesis) occurred every Spring. Myesis means "to teach" or "to initiate". Candidates were taught the theology of Demeter and Kore. The Lesser Mysteries contain some of the most important metaphors for the Goddess in the form of vegetation cycles (death and rebirth). The cycle consists of three phases, Kore's descent into Hades, Demeter's search for Her Daughter, and the ascent or rebirth of Kore as Persephone and the reunion of Mother and Daughter.

The Greater Mysteries (Epotheia) were celebrated every five years, for nine days, during the Full Moon in September. Epotheia means "to witness", as initiates (mystai) re-enacted Demeter's experiences, sharing Her feelings of grief and loss, thereby establishing a mystical communion with the Goddess. The rituals took the mystai through the emotional transition from sadness to joy, from separation to reunion, from death to rebirth.

Initiates began their journey in Athens, with a procession along the Sacred Way to the Sanctuary of Demeter at Eleusis. The procession was led by women holding the holy objects of Demeter, which may have included piglets, fennel stalks, ivy leaves or poppies. They underwent several purifications such as bathing in the sea and burning offerings on a sacrificial fire. Once purified, Mystai made their way to the Telestrion, or Hall of Initiation. The Telestrion was closed to all but the Mystai, and the events which occurred here are shrouded in mystery. Initiates were forbidden to discuss the Mysteries on pain of death. It is remarkable that a religion which

lasted over two thousand years and included such a vast number of followers has left us such scant information.

In Demeter and Kore, we find a Mother-Daughter pair of Goddesses. Hecate also features prominently, acting as a guide for Kore as She descends to the Underworld, thus forming a Triple Goddess (Maiden-Mother-Crone).

When Kore descends to the Underworld, She is transformed from Maiden to Consort and takes on a new name, Persephone. Her descent is often referred to as the "rape of Persephone", but this is a patriarchal concept. The Mysteries were created by women and were matristic in focus. It seems preposterous that women would celebrate rape. We can reinterpret Kore's Descent as an initiation ceremony into the blood mysteries, a celebration of menarche.

There is a second pairing that is prominent in Eleusis, that of Plouton and Persephone. Plouton is translated as "he who has wealth". In ancient Greece, wealth was determined by the amount of corn one possessed. Corn was stored in underground silos, and so Plouton became associated with the underworld. Kore's descent is a metaphor for the new corn which was threshed in the Spring and stored underground. In Autumn, the silos were opened, and the seed corn brought up (Persephone's ascent). At this time, the old crop (Demeter) is reunited with the new crop, and the cycle begins anew.

In this part of Greece, planting occurs in October and harvesting occurs in May. There is a period of drought, lasting about four months from the threshing in June to the autumn sowing in October. At this time, the fields are barren and desolate, corresponding to what occurred as the grieving Demeter searched for Kore.

In the early 19th century, a British antiquities collector discovered a colossal statue of a woman buried in the earth at Eleusis. The local people called the statue Saint Dimitra. Greeks believed the statue protected their crops and that she was the reason the area was so fertile. Sadly, the statue was dug up and shipped to England. Harvests began to fail, and eventually factories were erected near the ancient holy site. Eleusis is now considered the most polluted place in Greece.

There is little trace of Demeter's Sanctuary and Temple today except ruins. However, the site, due to its location and lack of grandeur, is not popular with tourists, allowing Goddess worshippers to experience the Sacred energies relatively undisturbed.

<http://en.wikipedia.org/wiki/Eleusis>

http://en.wikipedia.org/wiki/Eleusinian_Mysteries

<http://www.sacred-texts.com/cla/gpr/gpr07.htm>

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White Moon Happenings

Our sisters and students in the Order have been quite active, this quarter!

[The Sisters of the Rising Moon](#), led by High Priestess Ka Wahine Ahi and High Priestess Mystic Amazon, are delighted to report that their student, Ahes, is progressing well through Level IV, our teaching Level for future Ordination and elevation to High Priestess. Check out Ahes' wonderful Level III Final Project on Dahud Ahes, at <http://www.orderwhitemoon.org/goddess/DahudAhes.pdf> . We on the High Priestess Council are very much enjoying Ahes' work in Level IV!

In addition, [Sisters Beneath the Whispering Willows](#), led by High Priestess Lady Zephyr and High Priestess Moonwater Ashwood, are delighted to let us know that they have one sister about to complete Level I! More about her and her work, in a later edition!

[The Sacred Three Goddess School](#), led by High Priestess Kerritwyn Ceannaire, is also delighted to report that several students are very near to completing Level I and Level III, and will also provide updates on the work of these sisters in a later edition!

If you would like to learn more about the [Order of the White Moon](#), the schools which offer [White Moon Studies](#), or take a look at our wonderful [Goddess Gallery](#), we would be delighted!

Blessings to you on your Path, wherever it takes you.....!!

HP Kerritwyn Ceannaire is the President of the Board of Directors and the Head of the Order. She teaches White Moon lessons to women in [The Sacred Three Goddess School](#), and to male-to-female transgendered seekers in the [Rainbow Moon School](#).

How Do We Know The Goddess Lives?

How do we know that Goddess is alive?

Look at all the things that thrive

On the Earth, our lovely home!

How could that be if She does not roam

*The field and stream, the hill and valley?
She is here as the Goddess Kali,
The Goddesses Hecate and Demeter,
And the many other names by which we know Her.*

*How do we know our Goddess lives?
Look at all the things She gives
To us, Her loving worshippers
Who sing Her names and praise to Her!
Winter, Spring, and Summer, Fall.
Creatures large and creatures small,
Plants that bloom and trees so tall,
Mountains and rocks, rivers and all
The teeming bounty of the sea -
Here to show her majesty!*

*How do we know the Goddess lives?
We know in all the love she gives
To each of us, day in and day out -
So many blessings, how could we doubt?*

Goddess Morning

*Another beautiful morning,
Another glorious day,
Watching the cardinal feeding
That the Goddess has sent my way.
Dogs are curled up, sleeping,
I am just getting awake,
Having my first cup of coffee,
I'm seeing the new morning break.
Doves and titmouses visit,
Deer walk down through the wood,
The squirrel is eyeing the feeder,
He would empty it fast if he could.
Chores soon need to be started,
I need to get on with my day,
Just sitting here soaking in Goddess
All around me and in every way.
I revel in wondrous amazement,
This Earth is a great place to be.*

All the gifts in a sweet, sweet life,

The Goddess has given to me!

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