

LUPERCALIA MMDCCCLIX

Awen's Breath Grove

A Protogrove of ADF

Preparation – I have used traditional Roman titles and ranking for the roles in the liturgy. They have nothing to do with much of anything, except I thought they would be fun. We will, of course, have to double up, so everyone is a member of the Collegium Flamines – the thirteen major priests of Rome. The pontiff is the presiding druid. The Collegium Flamines gather the following offerings (vegetable oil may be substituted if necessary):

Tellus Mater - (earth mother) grain
Fire/well/tree - Incense, silver-colored item (e.g., coin), copper item or plant food
lanus - incense and wine
Outdwellers - Beer
Apollo - Oil or wine
Ancestors - wine and salt loaf
Nature Spirits - flowers
Gods - Alcohol (brandy???)
Faunus - As appropriate (red wine, milk, bread?)

They also fill the Well with fresh water and water from Grove member's homes. If necessary, an offering bowl is placed on the altar as well. They meet and mingle with the people, conduct the pre-ritual briefing, then clothe in ritual garb and each performs a brief pre-ritual meditation to quiet the mind.

Gathering

All Participants gather outside the ritual area and the Pontiff (presiding druid) sounds a musical signal (such as a chime) thrice- three, then says:

"We have come here to honor the gods."

The Pontiff offers incense and wine to lanus as follows:

"lanus Pater - Father lanus, always first to be offered to, in offering this incense and wine to you we pray good prayers, so that you may be propitious to us and our children . . . to our households and to this grove."

The Flamen of Jupiter (James) offers incense and wine to Jupiter in same way:

"Dis Pater - Father Jupiter, in offering to you this incense virtuous prayers were well prayed, for the sake of this be honored by this wine offered in libation."

Offering to the Outdwellers -Jim

Flamen Quirinalis – priest of Quirinus, god of the folk- pours a cup for the Outdwellers and carries it along with a lighted candle out of the ritual space, then says:

Forces of Chaos, both known and unknown

**You who come from the outer dark,
You who stand against the Gods and man,
You who are cold of heart and cruel of mind,
Take this and trouble not our work.**

Pontiff says – **Citizens, you may now enter the temple!**

People enter after washing their hands and being censed just outside doors

Honoring the Earth Mother – Sacerdas Bona Dea - Randi

Tellus Mater, great Earth Mother, our life is nursed from your bounty.

You are the food that nourishes us, the wealth that enriches us, the cup that is never empty..

O bright goddess, all joy and prosperity comes from you, Mystery of mysteries, source of continual creation, fountain forever bubbling.

Tellus Mater, we send out words in praise of you, from whom all life flows. We honor you now and thank you for the abundance you bestow upon us.

S/he makes an offering of grain and says:

Tellus Mater, accept our sacrifice.

All: Tellus Mater, accept our sacrifice. Fiat!

Bardic call – Flamen of Apollo -Birch

**O Lord Apollo, who bears the gold sword, who
Shoots from afar with his bright silver bow;
Mighty slayer of dragons and lover of beauty;
Whose arrow strikes truer than Marsyas or Cupid.**

**Thou, who humbled the streaming, scheming Telphusa;
Whose lilting lyre delights all Olympus;
Whose oracle utters Zeus's unerring will;
Whose art, aim, and intellect reigns supreme over all.**

**Sweet-tongued Apollo, who sings for the Gods, may'st thou
Guide thence our praises to bathe them in honor;
For we are but mortals, and thou art a God;
Only this boon we beg thee, grant to us now:**

**That our voices be pleasing to Gods, Spirits, and Manes;
That the aim of our rite strike its target precisely;
That our blessings and theirs pass freely between
The realms of the Kindreds and the lips of our Seer.**

All: Macte esto! (This translates loosely as "Well done!")

Grounding and Uniting with the Tree Meditation

Flamen Palatualis – priest and guardian of the Palatine Hill - Meredith

Take a moment to find the center of your mind, body and soul.

Breathe deeply from your belly the air in this sacred place, charged with anticipation and potential. Exhale fully through your mouth; then, through your nose, fill your lungs with the clean, cool aroma of this moment. Allow that sacred air to circulate and surge throughout your body.

Now continuing to breathe from your belly, stand firm and feel the Earth's pulse through the soles of your feet. Curl your toes into the ground, rooting yourself into the bosom of the warm, nurturing Earth. Draw another deep breath while imagining tendrils of roots and vines connecting your self with the soil beneath you.

Now stretch forth your hands to those closest to you, and grasp hands or simply touch them, if you can. At one with the cosmos and at one as a grove – we are, as a community, greater than the sum of our parts. We stand as a grove in a forest of trees, one people.

**The waters support and surround us
The land extends about us
The sky stretches out above us.
At the center burns a living flame.
May all the Kindred bless us.
May our worship be true.
May our actions be just.
May our love be pure
Blessings, and honor, and worship to the Holy Ones
Macte virtute esto!**

All: Macte esto! ("Well done.")

Establishing the Hallows through the Focus, the Mundus, and the Portus

Sacred Fire – the Focus

Vestal - Randi says:

**We kindle the sacred fire, For by worshipping at a common hearth
We are made one family, one people.
Queen of the hearth, Vesta Mater, your household is here.
The fire of Vesta's hearth burns bright,
This is the center of the world,
Let none stand against us,**

**Let the world turn around us,
Let us have a good fire,
As we call the Kindred forth.**

she lights the sacred fire, then says:

We kindle the sacred fire in wisdom, love, and power. Sacred fire, burn within us.

All: Sacred fire, burn within us. Fiat!

Sacred Well - the Mundus

Magister I – Jim - says:

I silver the mundus, the eye and mouth of the Earth.

The sacred well, from which the river Tiber flows,

Source of all waters, and the great inland sea,

This is the center of the world.

Let none stand against us,

Let the world turn around us,

Let the well be deep with wisdom,

As we call the Kindred forth.

He silvers the well, then says:

In the depths flow the waters of wisdom. Sacred waters, flow within us.

All: Sacred waters, flow within us. Fiat!

Sacred Tree – the Portus

Magister II – Jack - says:

**I tend the sacred tree, Standing here as a doorway, to be a pathway for our prayers
between the worlds.**

Together, we gather at this sacred portal

This is the center of the world for it is said that all roads lead to Rome

Let none stand against us,

Let the world turn around us,

Let the tree be tall and strong,

As we call the Kindred forth.

He blesses and censes the tree, then says:

From the depths to the heights spans the world tree. Sacred tree, grow within us.

All: Sacred tree, grow within us. Fiat!

Opening the Gates Between the Worlds

Pontiff prepares an offering for the gatekeeper and says:

Salve Ianus Pater!!

Ianus Inceptio, God of beginnings;

Ianus Brifons, Two-faced Ianus;

**Ianus Patulcius, Opener of doors;
Ianus Domesticus, Protector of homes;
Ianus Quirinus; God of the folk
Lend wings to our prayers and conjure a portal between us and the world of the Gods.
Through your door, let the prayers of your supplicants pass to the Kindreds.**

Pontiff makes the offering and says:

Ianus Pater, accept my sacrifice.

"Ianus" chanted through to words 'Shining Ones'

Now, Ianus

Join your magic with mine . . . (moves to fire)

And let the focus open as a gate, (goes to well)

Let the mundus open as a gate, (to tree)

Let the portus be the crossroads of all Worlds.

**Ianus of Openings, admit us into the presence of the Shining Ones. Stop chant
IANUS PATULCIUS LUCENTIUM PORTAE APERIANTUR – Let the gates be open!**

All: Let the Gates be open!

Honoring and Inviting the Three Kindreds

Ancestors - Jim

Sacerdotes Penates says:

Majories et di Manes, you who have come before,

The children of the Earth call out to you.

You whose blood flows in our veins,

Ancient ones, who we hold close to our hearts and thoughts,

You who were heroes of the world past,

We offer you welcome.

Great ancestors, we remember you, and will not forget, for it is you who give us life.

O Ancestors of blood and heart, we call you forth!

S/he makes an offering to well and says: **Majories et Di Manes, mactete hoc sacrificio!**

Ancestors, accept our sacrifice.

All: Ancestors, accept our sacrifice. Fiat!

Nature Sprits - James

Flamen Florealis says:

The children of the Earth call out to the Spirits of this Land.

Salvete, Numinae et Indigites!

Kindred of earth, we offer you welcome

Kindred of the growing green, we offer you welcome.

Kindred who fly or walk or swim or crawl, You who for whom day is night, and night is day, we offer you welcome.

Meet us at the boundary.

Guide us and ward us as we walk the elder ways.

s/he makes an offering and says: **Numinae et Indigites, mactete hoc sacrificio!**
Nature spirits, accept our sacrifice.

All: Nature spirits, accept our sacrifice. Fiat!

Gods and Goddesses - Don

Flamen says:

The people gathered here call out to the Shining Ones. Salvete, Dei!

You who are mightiest in all things, Salvete, Dei

To all Gods and Goddesses, we offer you welcome.

To the unknown of this place, sive Deus, sive Dea, whether God or Goddess, we offer you welcome.

To all the deities of our households, we offer you welcome.

Come to our hearth, Shining Ones;

Meet us at the boundary.

Guide us and ward us as we walk the elder ways. Offers oil to fire

Dei, mactete hoc sacrificio! Deities, accept our sacrifice!

All: Deities, accept our sacrifice!

General Praise Offerings to the Kindreds

Pontiff says: **We have called the Kindreds here today and it is right to give honor to them: let all who wish to offer praise come forth**

Ritual Precedent

The Myth of Romulus and Remus as told by Livy

But the Fates had, I believe, already decreed the origin of this great city and the foundation of the mightiest empire under heaven. The Vestal was forcibly violated and gave birth to twins. She named Mars as their father, either because she really believed it, or because the fault might appear less heinous if a deity were the cause of it. But neither gods nor men sheltered her or her babes from the king's cruelty; the priestess was thrown into prison, the boys were ordered to be thrown into the river. By a heaven-sent chance it happened that the Tiber was then overflowing its banks, and stretches of standing water prevented any approach to the main channel. Those who were carrying the children expected that this stagnant water would be sufficient to drown them, so under the impression that they were carrying out the king's orders they exposed the boys at the nearest point of the overflow, where the Ficus Ruminalis (said to have been formerly called Romularis) now stands. The locality was then a wild solitude. The tradition goes on to say that after the floating cradle in which the boys had been exposed had been left by the retreating water on dry land, a thirsty she-wolf from the surrounding hills, attracted by the crying of the children, came to them, gave them her teats to suck and was so gentle towards them that the king's flock-master found her licking the boys with her tongue. According to the story his name was Faustulus. He took the children to his hut and gave them to his wife Larentia to bring up. Some writers think that Larentia, from her unchaste life, had got the nickname of "She-wolf" amongst the shepherds, and that this was the origin of the marvellous story.

As soon as the boys, thus born and thus brought up, grew to be young men they did not neglect their pastoral duties but their special delight was roaming through the woods on hunting expeditions. As their strength and courage were thus developed, they used not only to lie in wait for fierce beasts of prey, but they even attacked brigands when loaded with plunder. They distributed what they took amongst the shepherds, with whom, surrounded by a continually increasing body of young men, they associated themselves in their serious undertakings and in their sports and pastimes.

It is said that the festival of the Lupercalia, which is still observed, was even in those days celebrated on the Palatine hill. This hill was originally called Pallantium from a city of the same name in Arcadia; the name was afterwards changed to Palatium. Evander, an Arcadian, had held that territory many ages before, and had introduced an annual festival from Arcadia in which young men ran about naked for sport and wantonness, in honour of the Lycaean Pan, whom the Romans afterwards called Faunus – the god of the wild places.

Years later, Romulus and Remus were seized with the desire of building a city in the locality where they had been exposed. As they were twins and no claim to precedence could be based on seniority, they decided to consult the tutelary deities of the place by means of augury as to who was to give his name to the new city, and who was to rule it after it had been founded. Romulus accordingly selected the Palatine as his station for observation, Remus, the Aventine..

Remus is said to have been the first to receive an omen: six vultures appeared to him. The augury had just been announced to Romulus when double the number appeared to him. Each was saluted as king by his own party. The one based his claim on the priority of the appearance, the other on the number of the birds. Then followed an angry altercation; heated passions led to bloodshed; in the tumult Remus was killed. The more common report is that Remus contemptuously jumped over the newly raised walls and was forthwith killed by the enraged Romulus, who exclaimed, "So shall it be henceforth with every one who leaps over my walls." Romulus thus became sole ruler, and the city was called after him, its founder.

HONORING THE SPIRITS OF THE OCCASION / MAIN OFFERING – Pontiff and two Lupercarii

Wash hands first and cover head. (Roman sacrifices were performed *capite velato* – heads covered)

**Faunus Lupercus Pater,
te hoc vinum et panum ommovendo bonas preces, precor uti sies volens propitious illis
Quiritibus te laudatis,
quoius re ergo hoc sacrificium offero.**

Father Faunus Lupercus

With good prayers I offer to you this wine and bread

May it be your will to look with favor upon these citizens who have honored you,

For which purpose I make this offering.

Enact the Lupercalia sacrifice. A loaf of bread is torn and placed in a dish. A portion of wine is poured over it and a (very dull) knife is dipped in the wine and smired on the forehead of the two Lupercarii. It is then wiped off with a piece of wool soaked in milk, and the lupercarii laugh. Remove head covering. A small piece of wine soaked bread is consumed by the three at the altar, then light leather flails are handed to the lupercarii and they run throught the sacred space as the people form

a line to receive their whippings (both female and male) with gentle “beatings” for fertility and prosperity. After a few wild minutes, the lupercii return to altar, are crowned with laurel wreaths, and the pontiff says: **Macte virtute esto!**

All: Macte virtute esto!

Afterwards –augure Meredith

**Faunus Lupercus Pater,
Gods and Goddesses,
Holy Ancestors,
Spirits of this place:**

**All those deserving of honor and praise, whether male or female, known or unknown,
seen or unseen**

If anything that we have done here has offended you,

If anything we have done here has been incomplete,

If anything we have done here has not been in the proper manner,

Accept this final offering in recompense. (offerings at all three hallows)

Pontiff says:

Shining Ones, Noble Ones, and Mighty Ones, We have given you praise and honor! A gift calls for a gift, and I pray to you as I offer up these sacrifices. Accept them, open our hearts, and give to us of your blessings.

***Omen for the Blessings* - Meredith**

The Augure (seer) then takes the omen, interprets it, and the Pontiff records it.

Receiving the Blessings of the Gods and Spirits

James raises the blessing cup high and says:

Ancient and Mighty Ones, we have honored you

We pray you honor us in turn

For a gift calls for a gift.

NUMINA LUCENTIA, AQUAE VIVAE DATIS!

SHINING ONES, GIVE US THE WATERS!

All: Shining Ones, give us the Waters!

Jack

Behold the holy Cup of Magic

The outpouring of Blessing from the Great Ones

When we share the draught of the Gods

NUMINA LUCENTIA, AQUAE VIVAE DATIS!

SHINING ONES, GIVE US THE WATERS!

All: Shining Ones, give us the Waters!

Michael

**We drink in wisdom, love and strength
To do as we will in the worlds
In service to the Shining Ones.
NUMINA LUCENTIA, AQUAE VIVAE DATIS!
SHINING ONES, GIVE US THE WATERS!
All: Shining Ones, give us the Waters!**

**ECCE AQUAE VIVAE! Behold the Waters of Life!
All: Behold the Waters of Life!**

The cup is passed and shared - -remember to have water too

Pontiff says afterwards to guests: **Prosit ad multos annos . . . may it benefit you for many years!**

Thanking the Kindreds and Spirits

Pontiff says:

We have called upon the Kindreds and they have answered! With joy in our hearts we carry their magic into our lives and work. Each time we offer to the powers they become stronger and more aware of our needs and worship. So as we prepare to depart let us give thanks to those who have aided us.

FAUNUS LUPERCUS PATER , GRATIAS TIBI AGIMUS!

All: We thank you! The following are done by persons welcoming

Don - **O Gods and Goddesses of elder days, DEI. GRATIAS VOBIS AGIMUS!**

All: We thank you!

James - **Spirits of this land, NUMINAE ET INDIGITES, GRATIAS VOBIS AGIMUS!**

All: We thank you!

Jim -**Ancestors and kinfolk, MAJORES ET DI MANES, GRATIAS VOBIS AGIMUS!**

All: We thank you!

Birch – **Apollo, bringer of inspiration and song, GRATIAS VOBIS AGIMUS!**

All: We thank you!

Pontiff - **To all those Powers that we have called upon and have aided us, we say again... GRATIAS VOBIS AGIMUS!**

All: We thank you!

Pontiff: **Mother of all**

To you we return all we leave unused

Uphold us now in the world as you have in our rite.

Randi - **Tellus Mater, GRATIAS TIBI AGIMUS!**

All: We thank you!

James – Father Jupiter, Dis Pater, GRATIAS VOBIS AGIMUS!

All: We thank you!

Vestal (Randi) makes a final offering of incense to the sacrificial fire

**Vesta Mater, Queen of the hearth,
Who by rights receives the last,
Bless and guard all those who worship you
Whether in their home or without
Whether alone or with others
Whether thinking of you or engaged in business.
Lady of Fire, receive this offering.**

Closing the Gates and Ending the Rite

Pontiff says:

**Ianus Clusivius, closer of doors,
For your presence and power
Your guiding and guarding we say...
GRATIAS TIBI AGIMUS! We thank you!**

All: We thank you!

Now by the keeper of the gates and by my magic I end what I began.

**Let the fire be flame,
Let the well be water,
Let all be as it was before. PORTAE CLAUDANTUR!
Let the gates be closed!**

All: Let the gates be closed!

We have done as our ancestors have done, and as our children will do, and the Kindreds have answered. Let us end as we began . . . (3x3 chimes)

Vade in pace et benedictio! Go now, children of the Earth, in peace and blessings. The ritual is at a close. Macte virtute esto!