

Communion wafers or some appropriate substitute should be present on the altar or easily at hand. If you are distributing them yourself, grab them now. If an assistant or volunteer is distributing, have them ready.

In the year 1247 in the German city of Beelitz, city records remember that an unidentified Jewish man was put to death by burning.

The charge: He was accused of profaning and destroying the consecrated host, the earliest recorded instance of “host desecration,” considered one of the most reviled and dangerous of all mortal sins.

The superstitious reverence for the supposedly magical power of certain baked goods led historical governments to enact the most dire and cruel of punishments on those convicted of desecration.

But we contend that an attack on the alleged body of a god is in fact the very definition of a victimless crime.

To express our independence from archaic gospels and their inhumane punishments, we invite everyone participating to approach and treat the body of christ in whatever fashion you deem appropriate.

Call participating members up to the altar one by one and present the wafer, which they should crush, break, burn, spit on, trample, etc in whatever fashion they find most gratifying. If a knife or sword are part of your altar setup, this is a great time to incorporate it.

Remains are then deposited into the fireproof vessel. Once everyone has taken part, douse the ruined hosts in alcohol and set aflame.

So it is done.



***We declare ourselves our own redeemers.
(Hail Satan.)***

Part 4: Mark of the Beast

Blood or wine should be on hand, in an easily accessible vessel. Whereas in the previous step participants approached the altar, this time you should approach the circle or seated participants to administer the mark.

Prepare to receive the mark of favor.

Ask each person whether they prefer to be marked with wine or blood. And where. A simple smudge or X on the forehead or the right hand is sufficient, although feel free to get more creative.

After each marking, have the participant repeat after you:

“Hail Satan.”

Or any other appropriate sentiment. Once you’ve made the rounds to everyone, return to the altar for the conclusion.

Part 5: Conclusion

Returning to the altar, extinguish the candles or other lights one by one, until only one remains. At this point ring the bell once, close the book, and before putting out the final light say:

Now go forth and sin some more. So say we all: Hail Satan.

Once everyone repeats, blow out the last candle. Fin.



Creative Notes:

-Most of these props are easy to obtain, but sourcing blood can be tricky. In major cities, butcher shops will often have animal blood on hand, as will markets catering to communities where it's sometimes used as an ingredient, like in Filipino blood stew.

Some people may prefer not to use blood out of concern for animal rights or just distaste. That's your call, but the longtime and consistent association of alleged devil worship and black magic with blood rites and the religious taboos associated with blood in religious ceremonies makes it an attractive option.

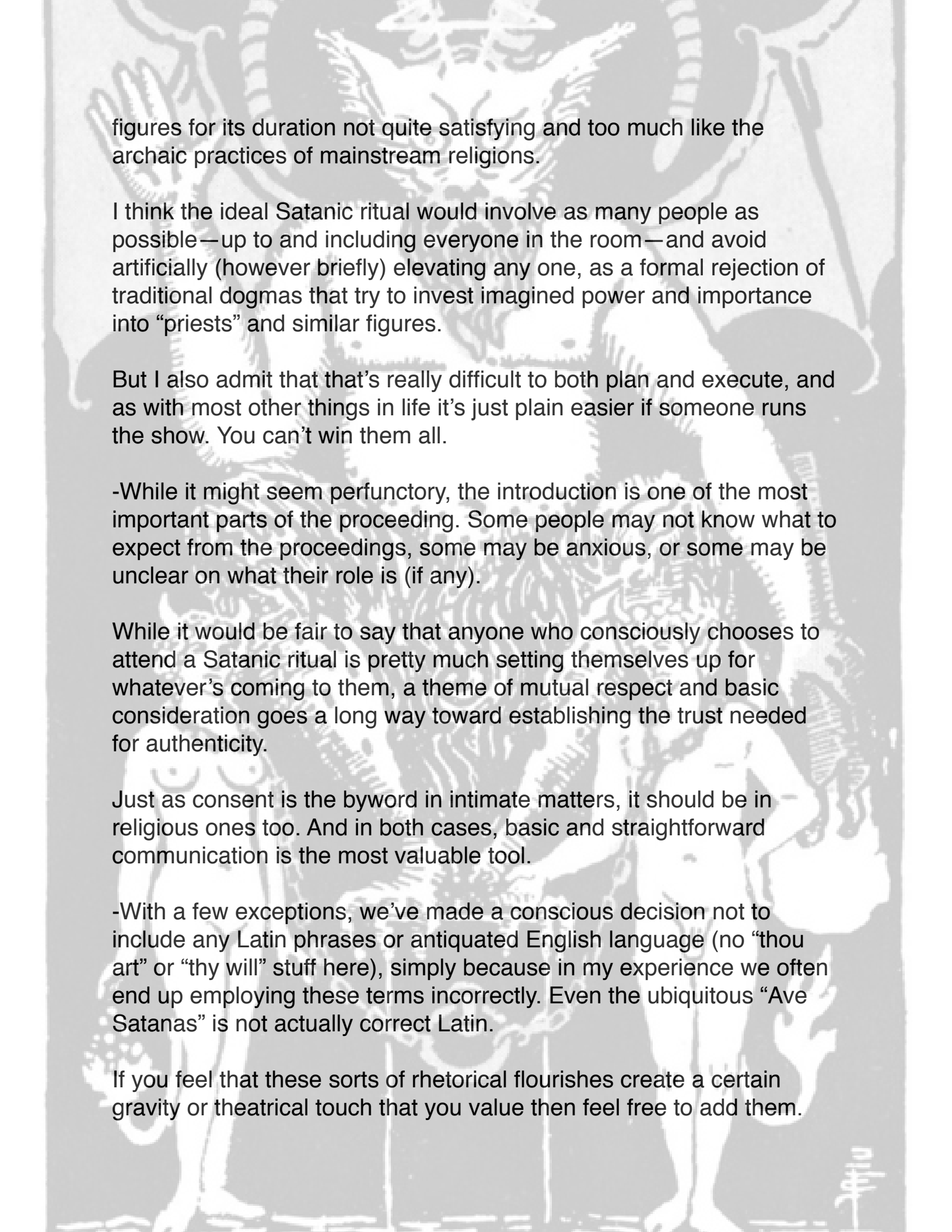
Various fake blood recipes may create the same effect for those who shy away from the real thing, although we usually just employ red wine as a substitute when needed.

-The use of open flame in the ritual is a simple but surprisingly effective way to create both spectacle and visual catharsis. But it should go without saying that basic fire safety should be taken very seriously.

Also note the importance of having a legitimately fireproof vessel at your disposal. Although the one time we had a bowl unexpectedly explode in the midst of the Mass it was admittedly a nice touch, we don't actually recommend this.

-The altar gives people something to focus on, sets the mood, and of course serves a practical purpose as just somewhere to keep everything you'll need.

I will admit that personally I find the model of a traditional religious service in which attention and thus importance is focused on one person or a small number of people who become de facto authority



figures for its duration not quite satisfying and too much like the archaic practices of mainstream religions.

I think the ideal Satanic ritual would involve as many people as possible—up to and including everyone in the room—and avoid artificially (however briefly) elevating any one, as a formal rejection of traditional dogmas that try to invest imagined power and importance into “priests” and similar figures.

But I also admit that that’s really difficult to both plan and execute, and as with most other things in life it’s just plain easier if someone runs the show. You can’t win them all.

-While it might seem perfunctory, the introduction is one of the most important parts of the proceeding. Some people may not know what to expect from the proceedings, some may be anxious, or some may be unclear on what their role is (if any).

While it would be fair to say that anyone who consciously chooses to attend a Satanic ritual is pretty much setting themselves up for whatever’s coming to them, a theme of mutual respect and basic consideration goes a long way toward establishing the trust needed for authenticity.

Just as consent is the byword in intimate matters, it should be in religious ones too. And in both cases, basic and straightforward communication is the most valuable tool.

-With a few exceptions, we’ve made a conscious decision not to include any Latin phrases or antiquated English language (no “thou art” or “thy will” stuff here), simply because in my experience we often end up employing these terms incorrectly. Even the ubiquitous “Ave Satanas” is not actually correct Latin.

If you feel that these sorts of rhetorical flourishes create a certain gravity or theatrical touch that you value then feel free to add them.



But for the time being the text is intentionally written in standard English.

-The Dark Lord's Prayer is just another in a long variation of the theme of inverted or perverted "Our Father" invocations going back centuries. The call and response style is an easy way to involve everyone in the room, and leading the prayer is a simple but rewarding task that almost any volunteer can conduct without practice.

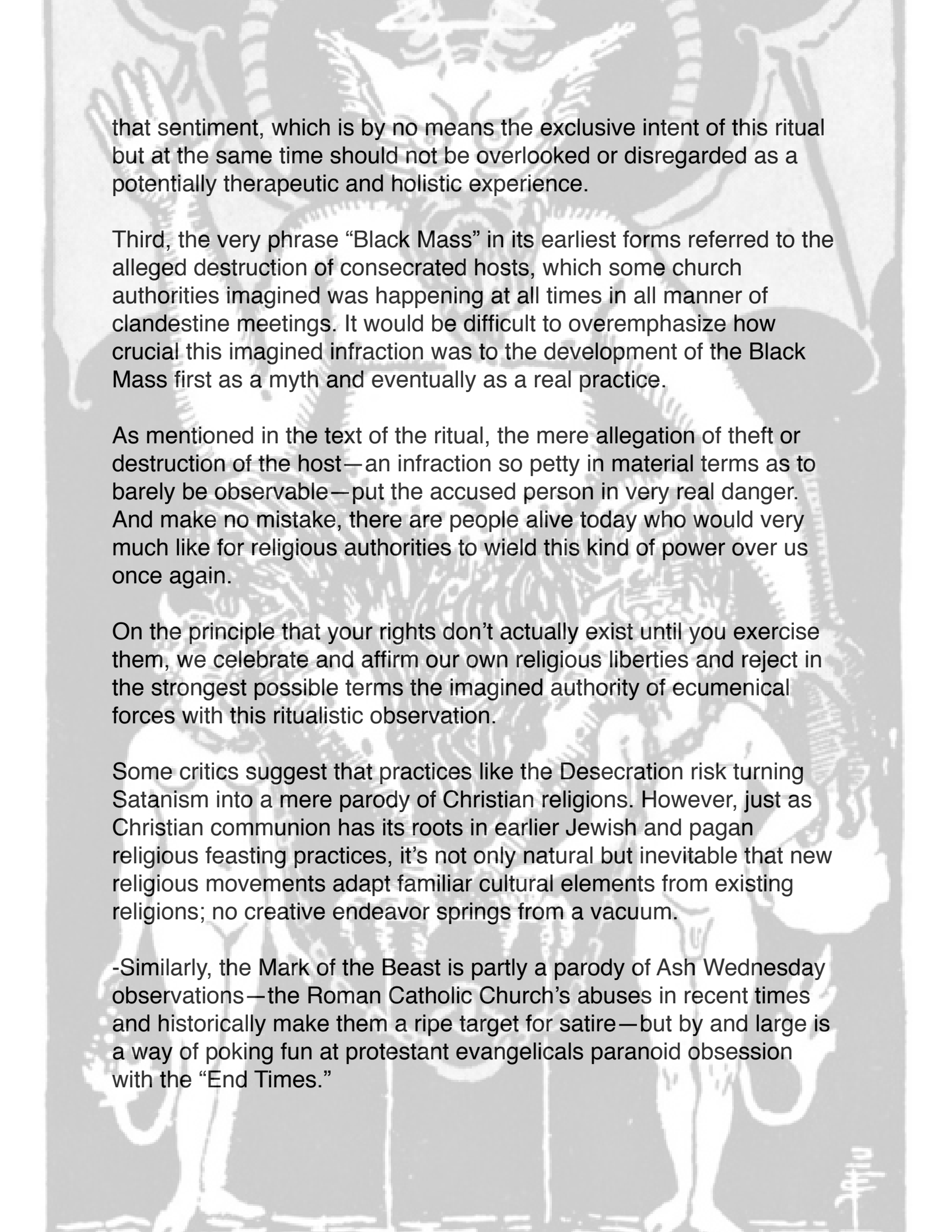
-The Invocation is a pastiche of Satanic rhetoric from different sources: JK Huysman's novel "Las Bas," Italian poet Giosuè Carducci's "Hymn to Satan," and French poet Baudelaire's "Litanies of Satan," although the language has been modified and adapted to convey the message we want to emphasize.

The theme is of Satan as an exile figure who represents the disenfranchised, in which we find both sympathy and power for those who themselves feel outcast. The text also emphasizes the rejection of arbitrary authority, particularly that related to political, economic, and religious institutions.

-The Desecration of the Host—here technically just a simulation, as no actual church blessing of the communion is performed or required beforehand—is the most intentionally provocative element of the ritual, and laden with explicit anti-Christian and particularly anti-Catholic overtones.

We include this element to the ritual for several reasons, first being that it's an easy way for everyone in attendance to participate and that the destruction of the offering represents an opportunity for everyone to express themselves in an individualistic manner.

Second, many people attend Satanic rituals expressly for catharsis associated with negative experiences with mainstream religions, very often religions they themselves left behind because of toxicity and abuse, and the desecration is a simple but affecting way of invoking



that sentiment, which is by no means the exclusive intent of this ritual but at the same time should not be overlooked or disregarded as a potentially therapeutic and holistic experience.

Third, the very phrase “Black Mass” in its earliest forms referred to the alleged destruction of consecrated hosts, which some church authorities imagined was happening at all times in all manner of clandestine meetings. It would be difficult to overemphasize how crucial this imagined infraction was to the development of the Black Mass first as a myth and eventually as a real practice.

As mentioned in the text of the ritual, the mere allegation of theft or destruction of the host—an infraction so petty in material terms as to barely be observable—put the accused person in very real danger. And make no mistake, there are people alive today who would very much like for religious authorities to wield this kind of power over us once again.

On the principle that your rights don’t actually exist until you exercise them, we celebrate and affirm our own religious liberties and reject in the strongest possible terms the imagined authority of ecumenical forces with this ritualistic observation.

Some critics suggest that practices like the Desecration risk turning Satanism into a mere parody of Christian religions. However, just as Christian communion has its roots in earlier Jewish and pagan religious feasting practices, it’s not only natural but inevitable that new religious movements adapt familiar cultural elements from existing religions; no creative endeavor springs from a vacuum.

-Similarly, the Mark of the Beast is partly a parody of Ash Wednesday observations—the Roman Catholic Church’s abuses in recent times and historically make them a ripe target for satire—but by and large is a way of poking fun at protestant evangelicals paranoid obsession with the “End Times.”

No doubt about it, when fundies imagine the horrors of the Satanic society they're irrational convinced will soon be persecuting them per their alleged prophecies, they're really imagining a world informed by the values we most prize: plurality, feminism, bodily autonomy, secular government, scientific reason, sex-positivity, and LGBTQ rights.

As such it is not inappropriate to celebrate what they abhor by appropriating the imagery that provokes them so. More importantly, the initiatory nature of the marking carries psychological and emotional gratification for the participants—a visual indicator of what they have shared and experienced.

-The ringing of the bell, closing of the book, and extinguishment of the candle are gestures traditionally associated with excommunication, but here employed as a celebratory gesture.

